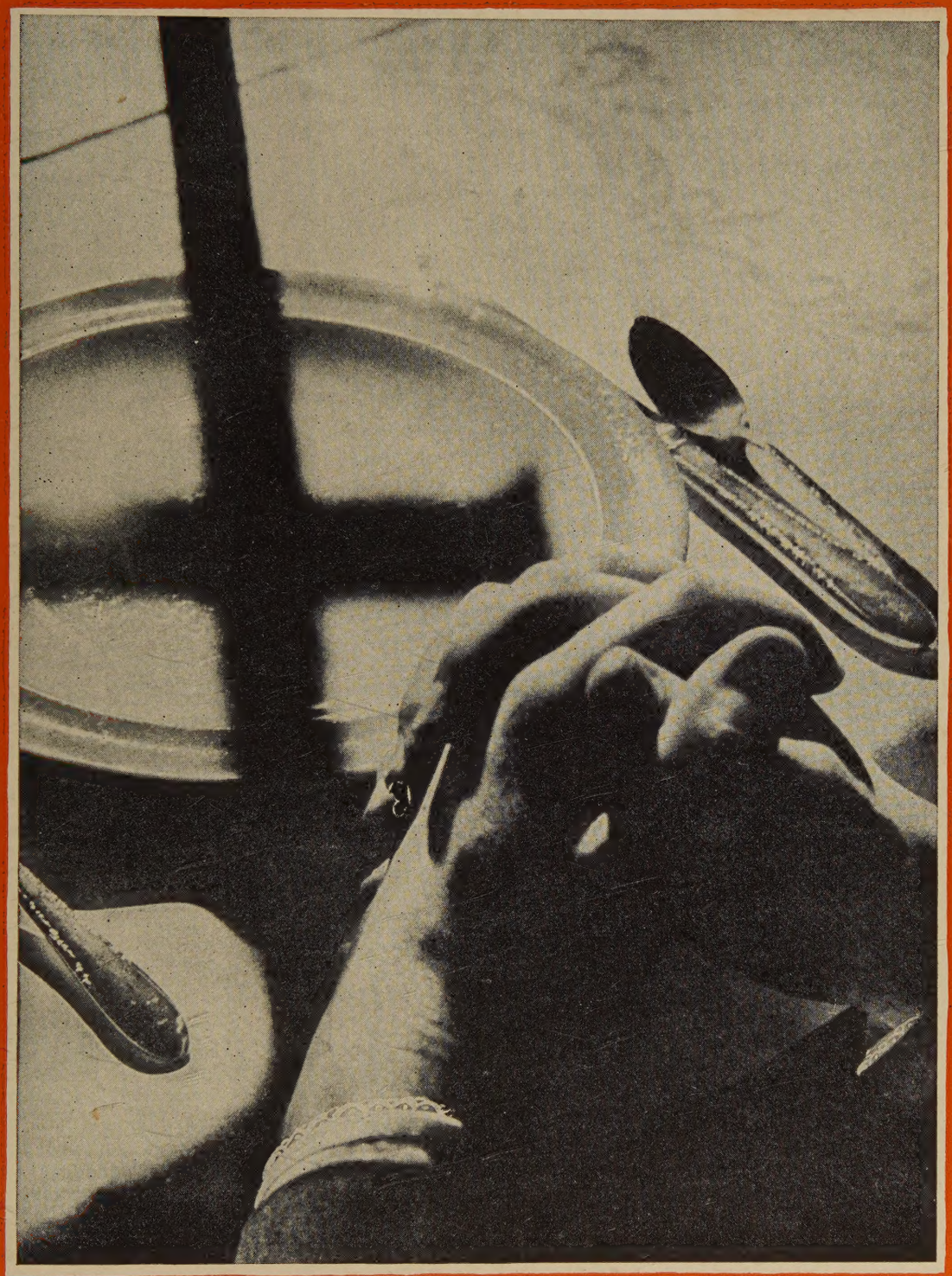

NOVEMBER
1949

the Methodist Woman

the Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

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Woman's Division of Christian Service

Board of Missions and Church Extension
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ASK YOURSELF

1. How have a woman's vision and faith been rewarded over a period of twenty-five years?
2. Who had to choose between life in a palace and Christianity? Where?
3. What historic reply was given by the wife of a President of the United States? When?
4. Who received the honorary title of "Hija Adoptiva?" Why?
5. Name two nurses who crossed Siberia in 1925. Where were they going?
6. Name the five ways in which we shall seek to promote world peace.
7. Who are "mustard seed people?"
8. Where did wedding bells ring?
9. Name the missionary who was presented with a witchcraft gourd. Give circumstances.
10. When and why did "church bells ring every hour?"

The cover photo is by Religious News Service.

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Meditation on Cutting a Street Through Crandon

By VIOLETA CAVALLERO

• • ● • •

(For sixteen years the city government had wanted o cut a street through the grounds of Crandon Insti-ute, Montevideo, Uruguay. The school fought aliantly against this encroachment, but finally lost ne battle. One day in February, 1949, the munici-ality's big machine arrived and began cutting deep nto the basketball court and tearing out by the roots ne beloved old fig tree. "Why are they doing this o us?" the children asked, lacking understanding. Miss Violeta Cavallero, alumna of Crandon and di-ector of its Bible teaching and religious activities, nderstood what it was all about and that night she rote this meditation.)

• • ● • •

TODAY when I saw the workmen begin to open the street which is to divide our garden, I confess I could not keep back the tears. I never knew Crandon other than with this large, open garden—a appy park where children play, laugh, and grow. For some of us, each corner is sacred—full of mem-ries and beauty enclosed therein. And now! Those reat machines digging into it; those unknown people oming and going just as if it were theirs!

Yes, today I cried—and it is strange how some-imes with our eyes clouded by tears we can see more, nuch more than when our eyes are dry. As I stood here, suddenly I seemed to feel that nothing could urt Crandon or take away its beauty or make it maller or limit it—so long as it is able to inspire us vith the desire to conquer, fill us with dreams, chal-enge us to service. Nothing can make this that we ove disappear while it unites us in love and assists s to grow and give of ourselves!

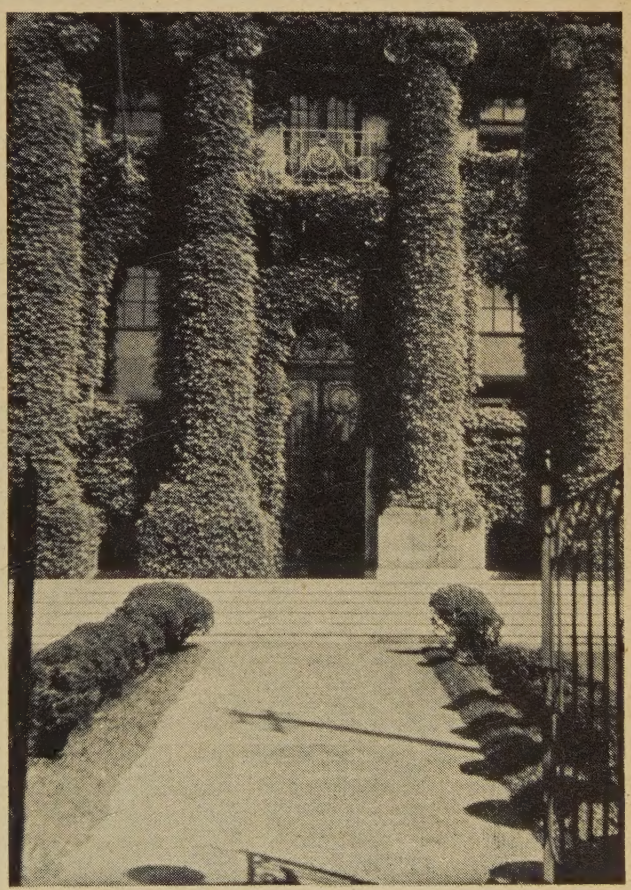
And who can tell, but what the street opened be-ween our two buildings may make it possible for thers, strangers, passing along to feel something of his warmth which is ours by inheritance, ours by pportunity and by blessing?

Yes, while the tears fought to fall, I felt sure that Crandon would remain always. Workmen may ence her in, cut deep into her garden; strangers may ome and go as though they had rights which we onsidered only ours; for a time the walk between he two buildings may seem cut off, limited—but Crandon will always be ours—her sun, her love, her varmth, her ideals will always be ours!

And then, while my cheeks were still wet with the ears that had fallen, I smiled as I looked around the arden: here a group of small children playing hap-pily; over there a little group planning something about their work; over there a child who is definitely growing because of the difficulty of a problem which she is trying to solve; others happy because of some small service rendered to someone near by. Then, yes! I could say in spite of my tears—Crandon is all this! Life, happiness, problems, opportunities, responsibilities, growth, goodness! And *who* can deprived us of this?

And the winter sun, which today has been shining a few minutes at a time, came out brightly in that moment and its light fell on the place where I was standing. And that blessed light came as a benedic-tion to my soul and as an assurance of triumph for my beloved school!

These ivied pillars are dear to every Crandon Institute alumna



Methodist Prints

Aoyama girls have morning worship beside the wreck of their beautiful chapel

Aoyama's Jubilee

By MARY BELLE OLDRIDGE

"DESPISE not the day of small beginnings." This Biblical injunction must have inspired that small but valiant group of missionaries and Japanese Christians, headed by Miss Dora Schoonmaker and Mr. Sen Tsuda, who, on November 16, 1874, started in a suburb of Tokyo the first of the schools which through the years have been joined to form the present Aoyama Gakuin. This school annually touches the lives of more than 4,500 students, and this year celebrates seventy-five years of service to the youth of Japan.

Not only the location but even the name of this pioneer in women's education in Japan was three times changed before a permanent home and name were finally chosen, and Aoyama Girls' School attained the important position which through the years it has consistently held as the largest of our Methodist-sponsored schools for girls and one of the leading Christian schools in Japan.

The year 1874 followed the lifting of the ban against Christianity. We can take justifiable pride in the fact that, from the very beginning of religious freedom in Japan, the women of our church at home have been eager to assume their share in the privilege of training Japanese women to enter into their rightful position as Christian leaders in the home, in the school, and in the church. For it was but a scant five years after the founding of the Woman's Foreign Missionary Society, which, though still in its infancy, was showing the remarkable vitality which always characterized it, that one of its earliest missionaries, within a few months after her arrival in Japan, was instrumental in establishing the first Methodist school for girls in this land.

Meantime, however, the men of our mission had not been idle in the matter of education, for as early as 1878 Mr. Charles Bishop and Dr. Julius Soper, together with a Mr. Yoshimatsu, had established an English school for boys in Tokyo. The following year there was opened in Yokohama a seminary for the training of Methodist ministers, under the leadership of Mr. Milton S. Vail and Dr. G. F. Draper. Three years later this seminary was united with the English school in Tokyo.

In November of that year, 1882, the present spacious campus of Aoyama was bought with a gift from Dr. John F. Goucher, whose generous benefactions blessed institutions in several lands. The following year this combined school was moved to the new grounds, and under the presidency of Dr. R. S. Maclay, it settled down in the place which has been its home for sixty-six years, and which, please God, will continue to be so as long as the school can effectively serve God and its community.

To the regular courses of both the constituent departments of the school, theological and general, were added advanced courses which have fitted many of its graduates for positions of leadership.

In 1894 the name was changed to Aoyama Gakuin (Green Mountain School). The advanced course of the girls' school had removed to the Aoyama campus eight years before. In 1894 the lower course, which had remained at the old site until its buildings were destroyed by an earthquake, was joined to its sister school. Thus at last ou Methodist schools in Tokyo wer on one campus.

The years following saw not onl notable improvements in the phys ical equipment of the schools, bu a steady growth in enrollment an in the number and variety o courses offered, as adjustment were made to meet the needs of people who were rapidly coming t appreciate the benefits of a well rounded Christian education fo girls as well as for boys. The pass ing years saw, too, an ever-increas ing roll of graduates.

The first Japanese president o Aoyama left that position to be come the first bishop of the Japa Methodist Church in 1907, a Bishop Honda, honored far beyon the limits of his own denominatio Dr. Yoshimune Abe, an alumnu of Aoyama, also left its presidenc to enter the episcopacy and to serv as the leader of his church until it merger in 1940 with other leadin Protestant denominations to for the United Church of Christ i Japan. Another illustrious son o Aoyama is Dr. Minoru Toyoda the present president of his alm mater. Oxford University traine and well-known authority on Eng lish literature, as well as able ad ministrator, he is guiding our scho during these difficult days of post war reconstruction.

The girls' school likewise ha had its full share of illustriou graduates, many of whom hav found great joy and satisfaction i sharing with succeeding generation of students, as teachers in their ow and other girls' schools and col leges, the new life of Christia faith which had come to them i their school-day contacts with mis sionary and Japanese Christia teachers. Many, too, have give their lives in special service to th church as pastors' wives, loyal la workers, or as trained women evan gelists and pastors' assistants. O

such was Mrs. Kozaki, mother of Dr. Michio Kozaki, present Moderator of the United Church and its representative at the Assembly of the World Council of Churches in Amsterdam.

But the disaster of earthquake, which had earlier destroyed the girls' lower school, again visited the school in 1923, resulting in the almost total loss of the Aoyama Gakuin plant. Friends both in Japan and in America, however, rallied to its aid, and within the next six years four splendid buildings were constructed: the men's college, the boys' academy, the girls' school, and the theological school, which, through the union of our two women's Bible training schools with the Aoyama Theological Department, became the first recognized coeducational school of college grade in Japan. This was merged during the war with other like schools to form the Union Theological Seminary of the United Church of Christ in Japan.

Alumni and friends joined to give to the school an auditorium seating 2,000, a gymnasium for the girls, and a splendid library building. In addition, a beautiful chapel was built for the rapidly growing girls' school, to which had been added a much-needed and widely appreciated home-economics department. A model primary school was built, largely because of the importunities of graduates who did not want their children to have to wait for the benefits of an education at Aoyama until they reached high school!

This was the Aoyama which our missionaries left when they were advised to return to America for "an indefinite furlough" in 1940. Of the Aoyama which the first returning missionaries found, you have heard and probably have seen pictures. However, no story or picture could adequately portray the almost complete destruction of the once beautiful campus and buildings. It appeared that what two earthquakes and fire had not been able to do, the demolition bombings of the war had indeed accomplished.

However, with the same indomitable spirit which had characterized the friends of the school in the face of other disasters, almost immediately brave beginnings of the *new* Aoyama were made. Of the buildings which had not been entirely destroyed, the usable parts—which included any room with some sort of roof and the major part of four walls—were soon filled with eager students. And in those first wintry days, I am told, one of the most surprising realizations was that, desirable though they might be, windowpanes were after all a *luxury,* not a necessity! *The work of Aoyama went on.*

Of the more than eighty frame and stucco buildings, large and small, on the campus, *not one* survived the holocaust of fire which succeeded the bombings. However, of all the destruction wrought, the most universally lamented was, beyond doubt, the beautiful chapel of the girls' school, the bare concrete frame of which still stands, a gaunt skeleton. But there is hope that like the phoenix of the fable, it too may rise from its ashes and once more minister to the spiritual needs of the hundreds of girls who now stand in the open, even in winter, beside the wreck of their beautiful chapel for their morning worship.

More than keeping pace with the reconstruction of the usable buildings has been the reorganization of the school to conform to the new educational system of Japan. According to this the new Aoyama will consist of six departments: the four-year coeducational college, for which permission has just been granted, the women's junior college, the boys' and girls' senior high schools, the coeducational junior high school, and the primary school. To meet the most pressing needs of these two rapidly growing lower departments, semipermanent buildings are being constructed, which will free much needed space in the other buildings for the college departments.

Much still remains to be done to bring the physical equipment of our school up to even minimum requirements for effective work; but even more important than this, as our Japanese leaders are constantly reminding us, is the maintenance of the inner life of the school. This is the primary concern of the ten missionaries and the one hundred and twenty Christian Japanese teachers, who interpret the Biblical injunction, "Get wisdom: and with all thy getting get understanding," to mean *spiritual* understanding; for they and we know that without this our "labor is vain."

And so, as we look back over the seventy-five years of achievement of our school and look forward to the Diamond Jubilee of our founding, we know that whatever of success has come has been because "Hitherto hath the Lord helped us." We can go forward with confidence because we are trusting in His "Henceforth . . . ."

Cooking class at Aoyama Gakuin Methodist Prints

Ethel Harpst Home—Twenty-five Years of "Mothering"

By ROY N. EMMET

In 1914 Miss Ethel Harpst was sent to Cedartown, Georgia, by the Woman's Home Missionary Society to take charge of the McCarty Settlement House, then operated by the society in co-operation with the local school board as a public school and as a church mission.

In this mill village of Cedartown, Miss Harpst soon found that there was every need in the world for such a home as she envisioned. There were no churches, no social activities. Health standards were low, living standards at a low level, with many little children being deprived of a chance to live a normal, healthy, happy life.

Soon, under Miss Harpst's capable leadership and in addition to regular school activities, a kindergarten was established to care for children of preschool age. Church services were conducted regularly in the schoolroom, and a night school was established for those youngsters who worked in the daytime.

Later the area in which the home was located was taken into the corporate limits of Cedartown and a public school was erected and operated as part of the town's school system. This relieved the small staff of the Settlement House of teaching duties and permitted more opportunities for spiritual leadership and for work with the children.

During all of those ten years, little children were pulling at Miss Harpst's heartstrings. Many times she went with them to bury their mothers and then had to take them back to their poor homes and leave them alone with breaking hearts.

One day a little boy came running and, with tears streaming, begged Miss Harpst to come to his mother, who was dying. This mother had prayed hours before she sent for Miss Harpst and when the two were together the mother told her, "I can't die and leave my children. You know what has happened to so many others who have been left uncared for. Will you promise that you will take my children and look after them?"

As Miss Harpst stood there beside the dying woman, the call of God came again stronger than ever, and with it came the conviction that the Christian women of the great Woman's Home Missionary Society would want her to tell that dear mother that they would provide for these children. So Miss Harpst said to this devoted mother, "I will do the best I can." And from that day the Ethel Harpst Home began to be an actuality.

After the mother's death, Miss Harpst took these little children home with her to the Settlement House and found odd corners where they could live. They came with such a manifest feeling of security that they were soon really at home. Their mother had told them that she was going to heaven to live and that they were to have a home with Miss Ethel.

In the weeks and months that followed, many other mothers came to Miss Harpst and whispered earnestly, "If anything happens to me, won't you please, please take my babies and make a home for them?"

Before Miss Harpst was actually aware of how fast her family was expanding, thirteen little children had been taken into the Settlement House.

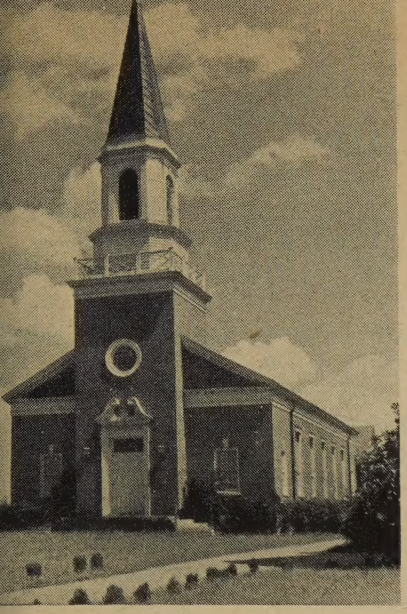
A miracle came to pass. A dear friend, Mr. J. C. Walker, bought a rambling, seven-room house and two acres of land located on top of a hill overlooking Cedartown and the beautiful countryside for miles around. He called Miss Harpst and said, "I heard that you wanted this house for a children's home. I bought it today and want you to have it."

Believing this to be the answer to her prayers, Miss Harpst immediately contacted the Board of Managers of the Woman's Home Missionary Society, then in session at Sioux City, Iowa. Then a telegram was received from the Board of Managers stating, "You may have the house."

Another miracle was the manner in which God opened the way to provide for most of the furnishings in the new home. A friend who knew of the work being done was leaving for the West to make his home, and agreed to sell all of the furnishings in his house for $285. Even this was a lot of money to one who did not have it, but again God interceded and friends quickly supplied the money needed.

It was not until March, 1924, that the house was ready. Then came moving day! Miss Harpst had an automobile and in it all the very little ones were placed. Some of the older children found places

The comfortable residence of Miss Harpst



The beauty of Merner Chapel crowns the hill

o ride on the moving van with the oo-meager household goods, with he remaining children marching turdily along in a group. The dog ollowed along after the van, and he cat was tucked away safely in he arms of one of the children. They were like the children of srael as they made this journey rom the west side of the town to he far east side and up the hill. The hill was long and steep and lippery, but finally they reached he top and the new home. Then vhat a good time they had! The ıome had open fireplaces and soon hese were all aglow, the children ıssigned to their rooms and per-nitted to investigate the many vonders which had been opened to hem.

It was late evening before all the amily were settled in their beds, ıappy but very, very tired. By his time there were twenty-one in the family, with prayers to be said by each before they were tucked away for the night.

This first old seven-room house seemed to be made of elastic, for as more children came, it seemed to stretch and make room for them. But finally a point was reached where there was not possibly room for another one. Again Miss Harpst prayed, with assurance, to the God who had answered her prayers so many times before.

She went to the Pittsburgh Conference. The Woman's Home Missionary Society had told Miss Harpst that it would supply half the cost of a twenty-five-thousand-dollar building, and at this Pittsburgh session $10,000 was allocated to the cause. Miss Harpst came back to Cedartown and told local leaders of the $10,000 gift and of the society's promise. These men, centering around J. C. Walker, A. L. Bridges, and J. E. Purks, organized a group of Cedartown citizens, and in a one-day drive grateful neighbors of Miss Harpst raised $2,500 in cash. So in 1927 this first modern building of the Ethel Harpst Home became an actuality.

The family within the home kept increasing, and more facilities—more buildings—were needed. Mr. and Mrs. Henry Pfeiffer, of New York, became interested in the work that was now so well-established. This interest mounted, and in 1932 these splendid people presented two buildings to the home. They were dedicated as Pfeiffer Hall and Merner Hall.

Mrs. John C. Rowe, then corresponding secretary of the New York Conference, arranged a luncheon to ask for funds to furnish Pfeiffer Hall. Another miracle happened, for in just fourteen minutes the complete furnishing of this building was assured.

In 1935 Mrs. M. M. Surrey, of New York, gave Surrey Fields Farm to the home. This 253-acre farm is located just a few miles from the home, and included in the gift were all farm implements, mules, hogs, sheep, and a fine dairy herd of pure-bred Guernsey cows.

In 1937 a brick home was built on the farm through the generosity of Mrs. Henry Pfeiffer and the children of the Junior Department of the Woman's Home Missionary Society. The older boys were moved into this farm home and, all through the years since 1937, Surrey Fields Farm has been of great help in supplying food for the ever-growing family.

In 1938 Mrs. Henry Pfeiffer gave more land to the home campus, and in this same year Mr. G. A. Pfeiffer bought an adjacent farm so that today the home grounds comprise one hundred and fifty acres.

In 1939 Mr. and Mrs. Henry Pfeiffer again made it possible for the home to continue to grow, and paid a just recognition to its founder, Miss Ethel Harpst. Their generosity and interest in the work made it possible to build Noble Hall on the main campus, and a comfortable home for Miss Harpst.

In 1942 Mr. and Mrs. Pfeiffer again came to the support of the home and gave the beautiful Daniel Merner Chapel, equipped it with a lovely pipe organ, and provided needed rooms for educational and recreational activities on the ground floor.

Looking back to the antiquated, seven-room house and the two acres of land in 1924, a quite different picture can be seen in 1949. Today the Ethel Harpst Home has six architecturally beautiful brick buildings including the chapel; and a new laundry building, a modern dairy barn, milkhouse, mule barn, and a large garage, all surrounded by beautifully landscaped grounds.

Two hundred and fifty-three

(*Continued on page 30*)

Children and staff make up this happy "family" group

Paiwha Girls' School—Carolina Institute

THE FIRST FIFTY YEARS

By M. DOROTHY WOODRUFF

In October, 1948, Miss Margaret Billingsley, executive secretary for Japan, Korea, and the Philippines, received the following radiogram:

"We Celebrate 50th Anniversary Paiwha October 2 Thanks to American Methodism for What This School Has Done and Will Do for Korean Women Appreciate New Missionaries Coming

Students Teachers Board"

Paiwha Girls' School, Seoul, Korea, held its first classes on October 2, 1898; Paiwha (to cultivate a flower) was named Carolina Institute because girls and boys of both North and South Carolina gave money for the purchase of its property.

Three little girls attended that opening day. Within a few months thirteen pupils, under two teachers, were studying "Korean classics, reading and writing in the colloquial, catechism, the Bible, sewing, and housework." Fifty years later the enrollment is 720, with a faculty of more than 30. Included in the latter are Nancy Jones and Lola Eveans, the "new missionaries" mentioned in the radiogram —two of the K-3's who left for Korea in the summer of 1948.

A woman translated sorrow into service, and Paiwha was one of the results. Josephine Peel Campbell (Mrs. A. M.) was a woman in the thirties when, in 1886, she applied for service under the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South. Her husband, a minister, and both of her children had died. She wanted to teach where she was most needed. A few months later she arrived in Shanghai.

In 1897 it was decided that the Woman's Board must reinforce the General Board of the Methodist Episcopal Church, South, that had begun work in Korea the previous year. Mrs. Campbell was chosen to inaugurate the woman's work. In June, 1897, Bishop Hendrix transferred her from China to Korea. In October, Mrs. Campbell, with her young Chinese assistant, Dora Yui, arrived in Seoul. After a year of work and language study the two women were ready to open a girls' school.

A little more than three years later the school of twenty-eight girls was prepared to be examined in the classics by national teachers. The Rev. C. T. Collyer reported:

"These teachers, clad in silk robes and jet-black horsehair hats, sat in all their glory behind a screen in one corner of the room. . . . .

"During the morning, each class was duly examined by these men, whose voices they could hear, but whom they could not see. . . . .

". . . . Who can tell whereunto this thing shall grow? . . . . Woman is not considered fit for anything higher than cooking, washing, and needlework. . . . . The Carolina Institute has demonstrated that girls are not one whit the intellectual inferiors of their more fortunate brothers."

But it was not until 1910 that the first class of eight girls was graduated. Many girls had studied at Carolina Institute; none previously had merited a middle-school diploma. Every one of those eight girls had "memorized from cover to cover" eighteen books in Han Mun (Chinese classics)! More than a year later, when the principal and teacher of that graduating class, Miss Mattie Ivey, sent a photograph of the class to *The Missionary Voice*, she wrote:

"Carolina Institute's first graduates had heard the click of the camera on their class picture, and one girl had heard the whizz of Cupid's arrow.

"Now where's the 'romance'? In a land of woman seclusion, where the girl never sees the man she marries until she opens her glued eyes on him the day of the marriage ceremony, where a man is denied the privilege of courting, can there be a chance for Cupid's dart? Can there be a romance? Certainly! And it's Polly Kim. She married the photographer."

Miss Ivey had something to say about each one of the other seven graduates—among whom was Clairaisa, the official's daughter, who had to choose between her place at the palace as companion and fellow student to the Empress, and Christianity. She could not give up the latter, so she substituted Carolina Institute for the palace. One suspects that among the students today, half of whom have put themselves on record as professing Christians, there are those who have made their own sacrifices!

For forty-five years Paiwha has been turning away qualified applicants. In the beginning, the financial struggle was severe. Today, although the going is far from easy, with the exception of the missionary teachers' salaries, and a small annual contribution to the general budget, the school is self-supporting.

For years Paiwha operated without adequate buildings. In 1927 the long-dreamed-of high-school building was completed. No dedication ceremonies could mark the opening, however, for Koreans were forced to mourn the death of their foreign ruler, Emperor Yoshihito, the father of Hirohito.

Paiwha has never been an ingrown institution. As early as 1904 one of the "largest girls" was helping at Lucy Cuninggim School in Wonsan. A supervising teacher re-

rted that she was "a fair sample what four or five years of train- g can do for a Korean girl." As andards have risen, Paiwha grad- tes have been found all over eir country in clerical positions, professional workers, and as memakers.

Branch schools have gone forth om the mother school—among hich was a primary school opened the basement of a church in eoul's factory section, twenty-five ears ago.

For many years a White Christ- as has been celebrated at Paiwha. ifts have gone to people of Seoul ho have less than Paiwha girls, nd money for work among the pers of the country.

There are certain facts that one ust add to the record:

Kindergarten opened, 1917

Senior high school added, 1921

Clinic opened and held three times weekly by Severance Hospital staff, 1923

Parent-Teacher Association organized that through the years has been strong, 1924

All government requirements met; a "conformed" school, 1925.

Then there are certain facts that one would like to add to the record:

First school catalogue published, 1918

Twenty-five students celebrate anniversary of the Declaration of Independence, March 1, 1920; "dark days" follow

School wins third place in all-Korea tennis tournament, 1923

11,305 visitors admitted by ticket to public exhibit of schoolwork. Ever-strong music department presents excellent program, 1933.

To the above we append the roll of missionary principals not already mentioned: Lillian Nichols, Ida Hankins, Bertha Smith, Ellie Gray, Laura Edwards, Carrie Una Jackson, Hallie Buie.

In 1940 enrollment had reached its peak of 1,017: 56 kindergarten pupils, 524 elementary, 437 junior and senior high-school girls.

Paiwha was permitted to function all during the war—under the watchful eye of the Japanese military—with the Korean principal persecuted and imprisoned. At the close of the war the elementary schools continued under the jurisdiction of the government, as a public school. Thus today Paiwha Girls' School includes only a junior and senior high school of the first rank, with a Korean pastor, Mr. Yi Kang Nai, as its capable principal. (It will be noted that the one department functioning today —the high school—is half again as large as nine years ago.)

When the school was very young, Mrs. Campbell received a letter from a father in which he stated that at the end of her first year there was a 10 per cent improvement in his daughter. The grateful parent does not enlighten us as to his method of measurement! So, we do not venture on percentages. We do know, however, that Paiwha Girls' School has had and is having an important part in the shaping of the new Korea.

The student body, in October, 1948, sent a radiogram on the fiftieth anniversary of their school. Actually thousands of Korean girls of the past, present, and future signed a message of gratitude to American Methodist women for what has been, is, and must be.

General view of the compound: high school (left); missionaries' home (center); primary school and kindergarten (right)

The End of an Era

By MURIEL DAY

For three days, in June, 1949, I had the nostalgic task of disposing of the furniture at Peck Hall, New Orleans. It was nostalgic because, as I entered this girls' dormitory, I saw over the mantel the words I had seen there many times before, "Hartzell Hall," and placed beneath, the two pictures of Bishop and Mrs. J. C. Hartzell. They recalled the history of the Woman's Home Missionary Society, a history that even in our present era of a merged organization should be preserved, as should the pioneer achievements of the other uniting groups.

Peck Hall has been the dormitory for girls on the campus of Gilbert Academy of the Board of Education of The Methodist Church, and has been maintained by the Woman's Division of Christian Service. When the board decided to sell the school, Peck Hall also came under the salesman's hammer. The event marked the end of many decades when the name "Gilbert" was attached to one of our Methodist institutions.

It was back in the 70's that W. Levi Gilbert, a clockmaker from Winsted, Connecticut, came to the bayou country of Louisiana during the winter months. He was so distressed by the lack of educational advantages for the Negroes that he gave $50,000 for an industrial school for them. Handicrafts were taught and Gilbert Seminary was established at Baldwin, Louisiana.

Meanwhile in New Orleans a college was opened in 1874. It was known as New Orleans College, but carried with it grades and high school. In 1915 the high school was named Gilbert Academy, and the work begun at Baldwin was completely reorganized and became Sager-Brown Home and Godman School for Negro orphan children.

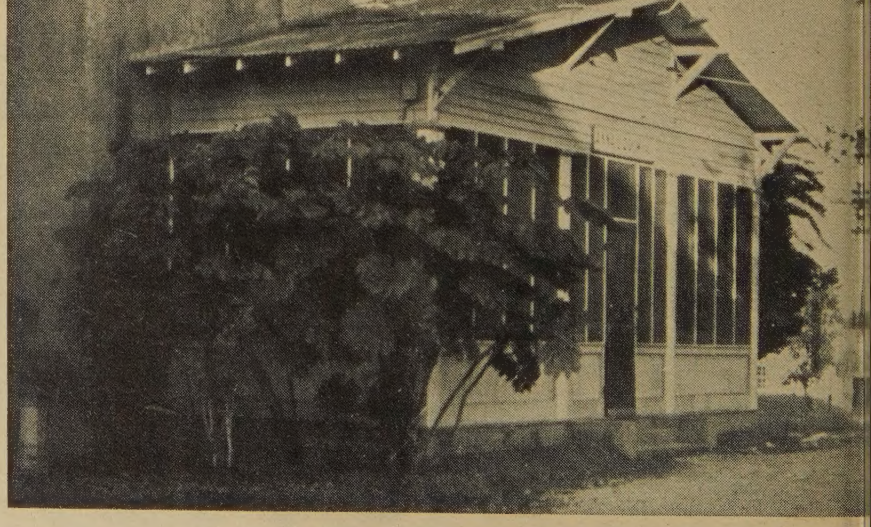
In 1935 New Orleans University (as it was later called) merged with Straight College of the Congregational Church to become Dillard University, one of the strong Negro college centers endorsed and assisted by the General Education Board. The high-school department was retained as Gilbert Academy on the old site, and Mrs. Margaret Davis Bowen became its first and only principal from that time until 1948. When her husband, Dr. J. W. E. Bowen, then editor of the *Central Christian Advocate,* became the bishop of the Atlanta Area, Mrs. Bowen resigned, and Mrs. Annabel Dutton became principal until the school was sold in 1949.

It is without doubt a much happier occasion to visit an institution in its early days than to see it when it is being dismantled. Yet one of the bright spots in those June days in New Orleans was the opportunity to talk with Dr. Otto E. Kriege, the man who had been president of New Orleans University from 1925 to 1935, and then treasurer of Gilbert Academy. Dr. Kriege is a scholar whose field, when a professor at Central Wesleyan College, Warrenton, Missouri, was that of historical theology. He is the administrator to whom I am indebted for the story of the beginnings of Gilbert Academy.

Returning, however, to Peck Hall, in which the women of the Woman's Division of Christian Service are especially interested, let us see the steps that gave rise to this part of Gilbert Academy. When Mrs. Hartzell came to New Orleans with her husband, like Mr. Gilbert, she saw the need of the Negro children and went back to Cincinnati to plead before the General Conference that help might be given. Out of her entreaties and due to her leadership, the Woman's Home Missionary Society came into being. The first president of the organization was the wife of the President of the United States, Mrs. Lucy Webb Hayes. When asked to take the position, she gave the now historic reply, "If the Lord needs me and the women want me, I will accept."

The original stimulus, then, for the beginning of the Woman's Home Missionary Society came from the need in New Orleans

Anna L. Zook Hall (girls' dormitory), Sager-Brown Home, Baldwin, Louisiana
The home will be strengthened by the assets from Peck Hall



After the first Peck Hall was burned, it was rebuilt on the campus of Gilbert Academy in 1912. In 1947 it was completely refurbished. However, when Gilbert Academy was sold, Peck Hall was included in the sale, and the Board of Education of The Methodist Church reimbursed the Woman's Division, in accordance with the terms of the early agreement. Miss Dorothy Lamb, a graduate of Gilbert Academy, was the capable superintendent of Peck Hall during its last two years.

Why was Gilbert Academy sold? In the words of Dr. Matthew S. Davage, the secretary of the Department of Educational Institutions for Negroes, of the Board of Education:

"When the merger of New Orleans University and Straight College was finally agreed upon, the Methodist Board of Education promised to contribute $500,000 as its share of the enterprise so as to match a similar amount to be given by the Congregationalists and also by the General Education Board. . . . In order to meet its quota within the time limit, the Board of Education borrowed the required amount from the Centenary Fund with the understanding that the New Orleans University property was to be sold as soon as possible and the proceeds used to re-establish the Centenary Fund."

Dr. Davage gives an additional reason for closing Gilbert Academy:

"The increase in salaries paid to high-school teachers generally and the equalization of salaries of white and colored teachers in New Orleans have made the cost of operating a high school or academy in New Orleans far greater than was contemplated in 1935, or even in 1945. To pay the principal and teachers of Gilbert Academy an amount comparable with that received by public high-school principals and teachers in New Orleans would require an increase of $15,000 annually over and above the present budget. This additional amount could not be advanced by the Board of Education in view of its commitments to the other institutions related to the Department of Educational Institutions for Negroes.

Sager-Brown girls know how to win at basketball

"In closing let me say that since 1935 the program of the Methodist Board of Education for the education of Negroes has gone forward in a magnificent way in New Orleans.

"In contrast to the inadequate educational facilities which prevailed in New Orleans University and Straight College in 1935, Dillard University, which resulted from the merger, has Class A accreditation, and since its beginning in 1935 has added more than $800,000 in value to its plant and equipment and has secured $3,000,000 in endowment. It occupies a beautiful site and is one of the show places of New Orleans. This institution is one of the best known in the South and has high rating in educational circles."

The plan of the Department of Work in Home Fields of the Woman's Division of Christian Service is to use the assets from Peck Hall to strengthen Sager-Brown Home. Thus the greater part of the furniture of Peck Hall was shipped to Sager-Brown, and the amount realized from the sale of the building will also enable the children's home to go forward. Some of the workers may desire to transfer to Sager-Brown. For, as W. Levi Gilbert and Mrs. Hartzell saw the need of Negro children, so there is still the need for a home for them. Thus we look not only at the end of an era, but to the beginning of a period when we may more adequately care for these children. In the words of Dr. Leslie D. Weatherhead,

"Christ beckons to us from the future. He does not merely wave at us from the past."

SPECIALIST NEEDED

The government of India is anxious to co-operate in establishing a Department of Nutrition at Isabella Thoburn College in Lucknow.

***Wanted:* A specialist in the field of Nutrition and Biochemistry.**

SABBATICAL LEAVE

Rangoon, Burma, is asking for a specialist in education to spend a year in visitation, giving information and inspiration to their teachers.

An experienced Christian educator would render invaluable service during a sabbatical year.

***For further information write to:* Department of Missionary Personnel, care of Kathryne J. Bieri, 150 Fifth Avenue, New York 11, New York.**

Fifty Years of Irene Toland School

By NIZE FERNANDEZ

She was small but she understood her duty, and the church of which she was a member fulfilled its function of contributing to the formation of the character of this child. Her name was Irene Toland. Her mother was an invalid, and Irene cared for her tenderly.

When her mother died, Irene moved from Texas to Mexico, where she taught in one of the mission schools in San Luis Potosi. But this was not her vocation. She wished to be a physician in order to alleviate the suffering of those about her; so after teaching one year, she entered the American Medical College in St. Louis, Missouri, from which she was graduated in 1895.

After graduating she decided to practice her profession in the same city, later becoming a member of the faculty of her alma mater.

During the Spanish-American War, the United States government called for volunteers to tend the sick and wounded in Santiago de Cuba. Irene was one of the first to offer her services to her government. Her friends tried to dissuade her from going, knowing the dangers that awaited her, but she, considering herself immune to yellow fever because she had had the disease when a child, said, "My country needs me and I have made up my mind to answer the call."

The S.S. Olivette left American waters July 25, 1898, carrying on board Irene and several other volunteers. They arrived in Santiago on August 4. The Hospital Los Angeles was her home from then on. She was always in the place where she was most needed, but she did not have long to live. She was stricken with fever and died September 25, 1898.

Her friends in St. Louis, Missouri, impressed by her altruistic life, wished to immortalize her name by establishing an institution of learning in her honor, an institution which would mold lives similar to that of Irene. They appealed to the Woman's Council of the Methodist Episcopal Church, South, for aid. The women of the church approved the idea, and Miss Hattie Carson was transferred from Mexico to Santiago de Cuba to assume the direction of the school, which was to bear the name of one who came to Cuba to fulfill a duty and offer her life in unselfish service to her country.

According to the testimony of Miss Carson, The Methodist Church had already established a school in Santiago, under the direction of Rev. H. B. Someillan, pastor of the church. Upon the arrival of Miss Carson, however, she became the principal, having as her co-worker Mrs. Pelot.

The next year the board decided to move the school to a more favorable location. Matanzas was chosen, and the 13th of November, 1899, Miss Lily I. Whitman inaugurated Irene Toland School in the city of Matanzas, with Miss Louise Best as her co-worker. Miss Hattie Carson was transferred to Havana, where she became the principal of the new Eliza Bowman School.

Because of ill health, Miss Whitman had to retire from active duty in 1902, and Miss Rebecca Toland was transferred from San Luis Potosi, Mexico, where she was a missionary, to Matanzas to take charge of the school which bore her sister's name. Miss Belle Markey also was appointed as a missionary to Irene Toland School in 1902.

Under the able direction of Miss Rebecca Toland and her colleagues, the school became renowned and from all parts of the island parents sent their children to be educated under the vigilance of this loving "mother."

When the school opened, it offered only primary education, but in 1934 the department of secondary education was added and it was incorporated with the provincial institute.

Irene Toland School had reached such heights that it could not accommodate the boarding students who sought entrance, so additional

space had to be found. The property which had been donated to the Board of Missions by Sr. Pedro Gonzalez Tosca was used provisionally. Miss Annie Churchill was the "little mother" of the group which lived there.

The efficient labors of Miss Toland were highly appreciated by many, and in 1922 the municipality of Matanzas honored the name of this beloved educator, conferring upon her the title of "Hija Adoptiva" (adopted daughter). In 1925, after giving twenty-three years of complete consecration to this work, Miss Toland retired, and Miss Clara Chalmers assumed the principalship of Irene Toland School.

The Week of Prayer offering of 1940 was dedicated to the school, and the $25,000 sent by the Woman's Division was used to build a lovely auditorium which was dedicated with great ceremony on May 20, 1941. The auditorium has come to fill a great need in our city. Not only does it serve to complete the program of our school, but it has been chosen by the cultural societies of Matanzas as the ideal place for the presentation of concert artists who are brought to the city. The people of Matanzas consider the auditorium as belonging to them. They always speak of it as simply "The Auditorium."

Irene Toland School has a modern kindergarten and all the grades through high school. English, Bible, and physical education form an important part of the curriculum, and there is also a splendid music department.

Student government is practiced in the school, and the students feel at liberty to direct their own social activities, capably advised by the faculty sponsors selected by the student body. Through the initiative of Miss Clara E. Chalmers, the Student Association was founded in 1925, this being one of the first schools in the country to create such an organization. The association has been oustanding in fostering a spirit of fellowship between teachers and students and in stimulating high ideals in the boys and girls. It has also developed their sense of responsibility and has served admirably as an instrument of civic education. Each year the name of the school has been carried to greater heights by those young men and women who have had the privilege of belonging to the student body.

It is said that libraries indicate the cultural level of a country. Matanzas has been called the "Athens of Cuba," counting among its many institutions of learning several libraries of importance. Among the best in the city is the library of our own Irene Toland School, equipped with the best works of many of the modern as well as ancient writers.

Irene Toland School has always had as its aim the education of the whole person, preparing him adequately to fit into society as a Christian personality with the ability to lead others. This aim has been fulfilled in the lives of many. The present provincial superintendent of public schools is a former student of Irene Toland School, eight of the teachers in the provincial institute received their education with us, and the lives of service of many of the prominent doctors, lawyers, and other professional men and women of Cuba attest to the training and inspiration which they received while students in our beloved institution.

WILL YOU GO TO ALASKA?

Nine nurses are urgently needed to serve in the Seward Sanatorium, Seward, Alaska. Patients come to this sanatorium from all points in Alaska, including the far North and the Aleutian Chain. Then there are many children in the Children's Ward, and their recovery and future health depend upon the care which they receive now. Will you go?

he dormitory of rene Toland chool. For fifty ears this school as made a worthy ontribution to ie religious and ultural life of latanzas, Cuba

he boys and girls Irene Toland chool are proud their adminisation building

When China Had No Word for Nurse

From earliest childhood, Cora E. Simpson, R.N., knew that she wanted to do two things —to become a registered nurse and to go to China. Christ became very real to her when, at an early age, she heard for the first time the hymn, "I Give My Life for Thee, What Hast Thou Given for Me?" Her reply was, "I will give my life for Thee." This plan became very clear to her when, shortly before her graduation, she heard a sermon on the need for nurses to care for the sick overseas, and Christ again asked, "Will you go for me? Will you go with me?" Her heart gave a glad answer, "Yes!" Consultations, applications, the rushing of her papers to board members quickly followed. She soon heard she was an accepted missionary, date of sailing fixed, and was appointed to Foochow, China. China was her loved home for the next busy, soul-satisfying forty years.

Landing in Shanghai, her introduction to China took place when she went to visit the Margaret Williamson Hospital, where Dr. Reifsnyder placed a tiny newborn babe in her arms and said, "This is your real welcome to China." The little thing took possession of her heart, and with it the whole Chinese nation came in and has camped there ever since.

Arriving in Foochow, Miss Simpson found there were many sick people, but no nurses of any kind. The hospital, similar to those in other parts of the country, was an old mud house. The operating room was a corner of the veranda boarded up and "mudded" over. The patients came and brought their own food, and relatives to care for them. They wore their own clothes, frequently inhabited. They objected to baths. It was customary to have a lot of sweet potatoes under the bed, a dried fish tied to the foot of the bed, and more delicate edibles in the bed with the patient for safekeeping. No nurses, no textbooks, no schools of nursing, not even a word for "nurse" in the language! The work of caring for the sick was looked down upon as being fit only for coolies.

With the problems came the longing for information as to how others were meeting similar situations. One day a few months after arriving in Foochow, Miss Simpson wrote a letter of inquiry about nurses' work to Dr. Philip Cousland, secretary of the Medical Association in China. This letter and his reply were published in the *China Medical Journal* of 1908, and with it a call was sent out to nurses to organize an association. This was the real origin of the Nurses' Association and of Dr. Cousland becoming known as the father of the Nurses' Association of China. (Miss Simpson is known as the mother of the N.A.C.) In his personal reply to Miss Simpson's letter, Dr. Cousland said, "We ought to have schools of nursing. . . . . There is no nurses' association yet. . . . . There is no branch of the Red Cross in China. I shall be greatly pleased to hear from you again, and hope you will push this to a successful issue."

The leaflet aroused great interest and meetings were held at Mt. Kuliang and Mt. Kuling during the summer of 1909. The nurses' organization was actually under way! Mrs. Hart became president and Miss Henderson, secretary. The Kuliang and Kuling groups united and were joined by others from various parts of China.

The China Medical Association Conference was held in Hankow during the winter of 1910. Miss Simpson was the only nurse who accepted the invitation to attend. She found the doctors very cooperative and eager to have the nursing service developed in order to further medical work in China. Before and after the conference, Miss Simpson visited many hospitals in Central and North China, interesting nurses in the organization.

The little association had been born, but was weak. In order to rectify this, a call was sent out for delegates to meet at Mt. Kuling during the summer of 1912. A few gathered for the work of reorganization. Plans were outlined for a curriculum, books, registration of schools, rules, certificates, examinations, and diplomas. Miss Gage was elected president, and Miss Clark secretary. From that meeting there has been a fine healthy growth of the association.

The first National Conference of the Nurses' Association of China was held in Shanghai in June, 1914. At this time the association received its Chinese name, and the word for "nurse" was adopted. The word was presented by Miss Elsie Mawfung Chung (now Mrs. Bayard Lyons), the first Chinese nurse to receive her training abroad. Miss Chung had consulted the *Kang Hsi Dictionary* and many Chinese scholars, and the word presented and adopted was "hu shih"—"hu" meaning to nourish or to care for, and "shih" meaning scholar—one who has the degree of knowing how to nourish and care for life. In China, where education has been reverenced through the ages, it was thought necessary to select a word for "nurse" that would at once and forever place nurses on the plane of educated scholars.

The first registered school of nursing in China was the Florence Nightingale School of Nursing, Magaw Memorial Hospital (now known as the Christian Union Hospital), Foochow, of which Miss Simpson was the founder and director of nurses. Other schools of nursing were soon registered and the list grew.

In 1915 further joys were realized when the first diplomas were granted to three students who had successfully finished the course of training and had passed the N.A.C. examinations. In 1920 Mrs. Mary

Hearn was entrusted with the task of starting the *Quarterly Journal for Chinese Nurses*. Later the name was changed to *The Nursing Journal of China*.

After fifteen years in Foochow, Miss Simpson had the satisfaction of seeing a splendid up-to-date four-story "Hall of Healing" (hospital). Her school of nursing had received the first registration certificate issued in China, and the hospital now had many well-trained nurses. In addition to the regular hospital work, a service on behalf of lepers had been established.

May 22, 1922, will ever remain a "red-letter day" in N.A.C. history, for on that date the Nurses' Association of China was admitted to full membership in the International Council of Nurses—the highest honor and greatest privilege which may be extended to a nurses' association.

At the Nurses' Association of China conference held in Hankow in 1922, a general secretary, Miss Cora E. Simpson, R.N., was elected to give her full time to the work of the association. This was with the consent of the Woman's Foreign Missionary Society, Miss Simpson keeping her status as missionary. The association had a membership of 132 nurses, eight of whom were Chinese. The treasury was almost empty, but the need was great, so, with the N.A.C. motto, "With God nothing shall be impossible," the work was undertaken. Miss Simpson's indomitable enthusiasm and optimism led to a rapid growth in membership and in the number of schools of nursing registered.

The Nurses' Association of China National Conference, held in Canton in 1924, will always stand out as the time when the dreams of the founders began to be realized. For the first time Chinese nurses attended in large numbers. Plans were adopted to build a national headquarters for the N.A.C. and to send delegates to the next congress of the International Council of Nurses to be held in Helsingfors, Finland, in July, 1925.

Miss Lillian Wu, R.N., and the general secretary, Miss Simpson, crossed Siberia and attended the Helsingfors congress as the first delegates from China. Miss Gage, of China, was elected president of the International Council of Nurses, and the I.C.N. accepted the invitation to hold its next congress in China.

At the N.A.C. conference held in Shanghai in 1928, Miss Wu was re-elected president, Miss Shih Hsi En the first Chinese general secretary, and Miss Victoria Pon the first Chinese editor of the *Nursing Journal of China*. The Chinese nurses proudly say that this magazine is owned, controlled, and edited by nurses and has been self-supporting from the first issue. The general secretary is the business manager.

"Without textbooks it is impossible to train nurses," was the slogan of the founders of the N.A.C. The story of the publication of the books reads like a romance. Without endowment or any fixed income, the work was started and has been carried on from year to year. Miss Simpson says, "We started out on this breathless 'venture of faith' for our nursing books, and how wonderfully we have been rewarded." Miss Elsie Chung translated a small manual of nursing, and a later gift of one thousand dollars made possible its publication. At the 1933 congress of the International Council of Nurses held in Paris and Brussels, where Miss Simpson was again an official delegate from the N.A.C., it was said, "China stands fourth in the publication of nurses' textbooks among the nations of the world." A copy of each book is mailed to the I.C.N. library as soon as it comes off the press. In 1936 the I.C.N. general secretary wrote, "One can see from the collection of books which we now have here that the nurses of China are extremely well provided with textbooks. It must have meant a great deal of labor to prepare all these, but no doubt you are well repaid when your nurses reach such an excellent standard in theory and practice in nursing."

Through the years the N.A.C. office was in Shanghai, Hankow, Peking, and then, in 1928, by invitation of the Minister of Health, it was moved to Nanking. Land was purchased and the headquarters built. The dedication took place on June 10, 1937, just a few days before war struck China. It is a large modern brick building, owned and controlled by the

(*Continued on page 30*)

Delegates from the Nurses' Association of China to the Congress of the International Council of Nurses held in Atlantic City, New Jersey, 1947

The World Federation of Methodist Women

By MRS. PAUL ARRINGTON

It is very evident that if we are to make an advance commensurate with our opportunities we must continually be challenged by the needs of the world, the hurts of humanity, the yearnings of all people for fellowship and sympathetic understanding. The World Federation of Methodist Women has a definite mission in making Christ known throughout the world by binding together for mutual friendship, encouragement, and inspiration those Methodist women everywhere who are seeking to know Him more fully and serve Him more effectively. Sister Frida Gamble, of the Poland unit, in a recent letter wrote: "Friendship is one of our common words, but such a depth of meaning! It reaches out across a world like a golden cord holding us fast together in a great fellowship."

The Federation's program, symbolized by the Tree of Life with its twelve manner of "Fruits to His Glory," summarizes briefly the work of the Woman's Division of Christian Service through its three departments and the Section of Education and Cultivation in its endeavors to build a Christian social order around the world.

The United States unit has adopted for its major emphasis this quadrennium "World Peace and Good Will." All areas of living are involved in promoting world peace. We shall seek to interpret it in our

1. Personal life—"Let peace and good will toward all men begin in me" shall become the prayer of every member.
2. Family life—Love for all the children of God's family shall be cultivated as a basic attitude.
3. Social relations—Here special emphasis may be placed on conversation that shall promote good will and discourage ill will and disparagement. Moreover, in our relationships with all human beings, Jesus' standard of brotherhood must prevail.
4. Church life—Every avenue for study, worship, fellowship, and service shall be used to promote sympathetic understanding; to create a sensitivity to the needs of others; to arouse an awareness for the stewardship of giving, loving, serving. Co-operation with the United Council of Church Women and other organized groups of Christian women is desirable.
5. Citizenship—Members shall use their influence in community and government to secure conditions and measures making for justice, good will, and abundant living for all peoples in all stations of life. Specifically, it will mean (1) working for a higher status and increased powers of citizenship for women; (2) combating insidious propaganda, fear, and ill will; (3) striving to eliminate unchristian practices and unwholesome influences in one's own community; (4) promoting an understanding of and a confidence in the United Nations and striving to create a public opinion that may enable it to become the vehicle of world government; (5) seeking to stamp all the institutions that are being framed in today's world with the fingerprints of Jesus' way of life.

Miss Johansen, of the Swedish unit, wrote in a recent letter: "The whole world is on the threshold of a new interracial relationship." New thoughts everywhere are challenging habits and traditions of centuries.

"'This is Tomorrow looking for the Voice
To make its timid, waiting heart rejoice."

May Methodist women increasingly become this voice.

Members of the Methodist Women's Service of Germany write that they are praying God's blessing upon our four-point program of Advance. They tell us that the women's work of Germany is changing and is quite different in aims and task from what it was.

The Korean unit is composed of seventy societies with a membership of approximately 3,500 in the Southern Zone.

Helping to light a dark world

Worship Program for Circles

In response to many requests for an integrated worship program in Circles, a series of services for the guidance of the devotional leader will appear in this magazine for the next few months, under the general topic, "Our Faith—For Building a World Christian Community." These services are merely suggestive and may be enlarged upon or modified as the leader desires. It is not intended that they be used in any special month. We hope they will prove helpful.

Our Faith—for Building a World Christian Community Through "Mustard Seed People"

By MRS. EDWIN B. WHITE

Scripture: Matthew 17:14-20 and Matthew 13:31, 32.

Hymn: "O For a Faith"—*The Methodist Hymnal*, No. 270 (*read or sung*).

Prayer: Almighty God, our loving heavenly Father, we praise Thee for the greatness and goodness of Thy power. Thou hast invited us to approach Thee in both praise and petition, so we come now for help and guidance. In these uncertain days, amidst swift changing events and great needs, increase our faith in Thee and in the ultimate triumph of righteousness. Without faith in Thee as Redeemer, Counselor, and Friend, we can do nothing to extend Thy kingdom on earth. But Thou hast promised that, if we have faith, even so small as a grain of mustard seed, we can be effective in Thy cause. Help us to develop such a faith in Thy power, Thy goodness, and Thy love that we shall be instrumental in removing some of the hills of misunderstanding and distrust and prejudice. Help us to use our grains of faith to help build Thy kingdom right where we are, and grant that it may spread until it is truly a tree of righteousness under which all people may find security and peace. In the name of Jesus Christ, our Lord. Amen.

Meditation: The parable of the mustard seed is a simple story, but it gives great insight into the power of faith as taught by Jesus. It also gives us insight into the purpose of faith, as reference is made to it in three of the Gospels. It seems clear from these stories that part of the purpose of faith is to build the kingdom by removing obstacles that stand in the way. Faith in the Fatherhood of God and the familyhood of man will put within us the attitude of Christ toward all people. It will do more than that; it will impel us to lay hold on the problems which confront our church and our community, knowing that they have direct bearing on the problems and needs of the nation and of the world. Dr. W. J. Faulkner, Dean of Chapel, Fisk University, says, "If only we had more mustard seed people in the world, we could remove mountains of prejudice and hills of misunderstanding. If there were enough mustard seed people—housewives, clerks, schoolteachers, businessmen, bus drivers, ministers, factory workers, just people of good will—the world would be transformed in ten years." Here is a mustard seed story as Dean Faulkner tells it. (*Turn to p. 26 for the story. Also have someone tell the story, "Ask Dona Gelda"—August issue of* WORLD OUTLOOK, *p. 38, or "Hope in Puerto Rico"—June issue of* WORLD OUTLOOK, *p. 34.*)

Women coming out of the war years with destruction, hunger, and desolation all about them write with appreciation of their missionaries who are serving at home and in other lands. Their struggle to rehabilitate and rebuild at home in spite of the scarcity of materials and inflation is a task that would touch any Christian. They all deserve our constant concern and fervent prayers.

Many of you would like to correspond with other units. The following is a list of some of the official correspondents to whom you may direct letters.

Africa

Algeria (North Africa)—Mrs. E. H. Douglas, 40 Avenue Bienfait, Constantine, North Africa.

Liberia (West)—Mrs. Anna Cooper, Monrovia, Liberia, West Africa.

Portuguese (East)—Miss Thelma Escrivao Zungwaze, Box 41, Inhambane, Portuguese East Africa.

Southern Rhodesia—Miss Miriam Chiza, Box 55, Umtali, Southern Rhodesia, Africa.

Asia

China—Miss Lois Huang, Methodist Church, Foochow, China.

Malaya—Mrs. Chew Hock Hin, Paya Leba Methodist Church, Singapore, Malaya.

The Philippines—Sra. Saturinina Lara, Vigan, Hoco Sur, Philippine Islands.

Sumatra—Miss Freda Chadwick, Methodist Church, 42 Hakka Straat, Medan, Sumatra, Indonesia.

Europe

Belgium—Mrs. E. G. Thonger, 5 rue de Champ de Mars, Brussels, Belgium.

Bulgaria—Mrs. Susanna Ivanova, Rakovsha St. 86, Sofia, Bulgaria. (*Continued on page 27*)

Home News

A Rural Church "Rebuilds the Temple"

"One of the churches on the East Bernstadt Circuit was badly in need of repair. For months the folk had planned to have a 'workin' to finish painting the church, clean off the yard, and build new church steps. Everyone was too busy to find a day for this. After studying the lesson, 'Rebuilding the Temple' in *Bible Lessons for Adults* last spring, the people 'got under conviction,' as they expressed it, and planned a 'workin' for the following Tuesday. A two-weeks vacation school had been held prior to that time. The deaconess visited the 'workin' and has never seen such activity. Everyone from the youngest beginner to grandmother was busy. The church was painted, the steps built, and the yard cleaned off. The attendance has increased in the church school and in the Woman's Society. Plans are being made now for painting the inside of the church. A Youth Fellowship is being organized."

Sue Bennett College Rural Project
London, Kentucky
Christine Snyder, Deaconess

New Interest Shown

"The Chinese church in Los Angeles, California, had a slump in youth work. A reorganizational meeting was called. The group now has a real purpose in mind: to give a well-rounded program of devotion, education, service, and social emphasis. Through each channel they are going to make possible the best types of program.

"The initial visits, contacts, and stirring up of interest of the entire group are being made. They have shown their desire for a Methodist Youth Fellowship, and I feel this will bring about a younger church —which seems to be the trend all over our conference.

"I gave a message on the morning of Youth Day in one of the churches in San Francisco. The very large sanctuary was filled that morning. I had previously given the arranged service around the theme: 'We Would Be Building.' The same evening, a Methodist Youth Fellowship meeting was held and over one hundred attended—the largest in this church since the end of the war. My topic was: 'We Would Be Building in Our Own Local Fellowship.' A reception and a short cabinet meeting followed the service. They have a wonderfully bright young professional man in the group and he is advising them."

—Mary Chun Lee, worker with Korean, Chinese, and Filipino people

Bethlehem Center, Dallas, Texas

"It has been a privilege and a challenge to help set up a new piece of work at Bethlehem Center, Dallas, Texas. I might add that it also has taken much prayer and hard work. There have been many occasions when I recalled something Miss Maria Gibson often said to the students at Scarritt College: 'It takes grit, grace, and gumption to be a deaconess.'

"First, I should like to give you some idea of the people we serve and the conditions which existed when I came to this work. In September, 1946, when I was appointed by the Woman's Division to work in Dallas, I found people, needs, and enthusiasm. We did not have even a building in which to begin. I found a city with a population of 500,000—65,000 of whom made up the Negro population. Recreation facilities for young people were meager, and in West Dallas there was absolutely nothing constructive and worthwhile in this line. Another unmet need was that of training leaders.

"Since deaconesses have the responsibility of taking people and situations and going on from there, we began by making a survey in order that we might determine the greatest needs. Almost every city resource has been called upon for co-operation: Council of Social Agencies, Board of Education, Health Department, Park and Recreation Board, Southern Methodist University, Negro Chamber of Commerce, and other agencies.

"In Dallas there are seven distinct and widely scattered Negro areas. We found that we were able to reach a greater number when we operated in various sections. Circumstances led to a decision to use the facilities offered by four Negro churches. Office space was furnished by one, and kindergartens were opened in the other three. Our board and staff are biracial, thus it is an adventure in practical good will and appreciation. We have just recently moved into our central building. Here we have office space and hold board meetings, story hour, teen-age, and teachers' meetings. Outside groups also use the building. Work that is carried on in four separate areas includes: kindergartens, parent groups, vacation church schools, and boys' and girls' clubs. Each club member and each kindergarten child pays a small fee. This promotes a feeling of self-respect and independence.

"Opening a playground in West Dallas involved a number of things, such as consulting the city engineer about the lack of water, and requesting the sheriff to keep a notorious night club closed. Finally, in co-operation with the park board, a playground was opened and all agreed with the supervisor who said, 'This is a fine approach toward making the community livable.'

"The center secured the services of the white demonstration school faculty and conducted a course for kindergarten teachers. This was held in a white Methodist church. As a result, the teachers are now organized as a permanent group which is city-wide.

"You will see from these examples of the accomplishments so far that our work is rather a unique

'ay of conducting what we have lways termed a settlement-house rogram. We are touching only he fringe of the needs, but it is a eginning. Continually calls are oming from other areas for addiional activities, but with a limited taff it is impossible to answer the alls. We operate on the belief that t is constructive and practical to ocus our efforts upon developing 'ays of improving already existing esources and to work toward esablishment of new services where one exist. We feel this will proote unity in church life, and in eneral contribute to the welfare f the entire family as well as serve o bind each individual to the hurch life in his particular comunity. As we build Christian haracter for the world of tomorow, brotherhood becomes a re.lity."

—Alice McLarty, Deaconess

Cornerstone Laying at Dilles

On August 4, 1949, the entire ommunity at Dilles, Ohio, was ubilant over the laying of the cornerstone for the long-anticipated ommunity center. Several conference officers participated in the rogram. Dilles is a mining community over a hundred years old. Until now, no denomination or sect has attempted a permanent religious program for that village. Methodist women have had a vorker going from the Holloway Deaconess Home in Bridgeport to Dilles for about twelve years. The rogram she developed was carried on in the temporary school building.

For years it was expected that Dilles would soon be an abandoned community—that the mines would be worked out. Consequently, a temporary school building was erected. Prospects for the future are encouraging today. New veins have been found which are expected to produce for 35 to 50 years. A large power plant has been constructed in the community. A chemical plant is to be established there and it is anticipated that 200 new homes will be built to accommodate the new families coming with these industries. So the time is right for the erection of our community center which will provide religious and social programs for the community. Much of the construction work is being done by local men during their time off from the mines. Their hope and faith are wrapped up in this prospect which perhaps will be the greatest force for developing Christian life that this community has ever known.

—Mary Lou Barnwell, Executive Secretary, Bureau of Deaconess Work

Wedding Bells Ring for Mission Graduates

The Ryder Memorial Chapel at the Navajo Methodist Mission School, Farmington, New Mexico, was the setting for a beautiful wedding on the evening of July 9, 1949, when Miss Matilda Tsosie, '46, and Mr. Wilfred Billy, '48, exchanged marriage vows. Preceding the ceremony, Miss Mildred Burdon gave an organ recital, Mr. W. P. Bass sang "Because," and a male quartet composed of Leo Denetsone, Herbert Tsosie, Rodger Sandoval, and Tom Dennison, sang "Love Divine." Miss Burdon played the wedding march from Lohengrin for the bridal procession. The bride was attired in a white slipper satin dress with a long train. Her floor-length veil was caught with a crown of white carnations. She carried a white Bible with a shower bouquet. The bridesmaids were Miss Adeline Canyon, '46, classmate of the bride, and Miss Irene Russell, '48. Miss Canyon was attired in a floor-length aqua chiffon dress, while Miss Russell wore blue. Both had shoulder-length net veils and carried bouquets of sweet peas. Marilyn and Bernice Benn, attired in floor-length pink organdy dresses, served as flower girl and train bearer respectively. Dr. D. C. Burd performed the double-ring ceremony, assisted by Mr. W. P. Bass and the Rev. R. J. Drake. Mr. Henry Whipple, '47, acted as best man; Mr. Eddie Raymond and Mr. Benjamin Hogue ushered.

After the wedding a reception was held in the mission dining hall for over one hundred guests. Miss Etta Devine had charge of the refreshments—a five-tier wedding cake, fruit punch, and ice cream. During the reception, the quartet sang several selections, Mr. Bass sang "At Dawning," and Miss Burdon sang "Indian Love Call." The happy couple received many lovely gifts from relatives and friends.

Mrs. Billy was housemother at our Bisti School last winter. Mr. Billy is at present acting as interpreter for the Rev. H. J. Schripsema of the Christian Reformed Mission, and is attending Highlands University at Las Vegas, New Mexico, this fall.

The happy couple have the best wishes of a host of friends, as they start out on their life journey together.

—Twila Hahn,
Commerce teacher

Miss Matilda Tsosie and Mr. Wilfred Billy were married in the Ryder Memorial Chapel of the Navajo Methodist Mission School, Farmington, New Mexico

Foreign News

Recent Arrivals From—

Africa—Misses Kathryn Eye, Bridgewater, Virginia; Mary Moore, Pamplin, Virginia.

Bulgaria—Miss Mellony Turner, Cato, New York.

China—Misses Alice Alsup, c/o Hall, 2327 Oakland Boulevard, Fort Worth, Texas; Lorena Foster, Box 191, Pearsall, Texas; Hazel Rippey, c/o H. F. Rippey, Box 185, Auburn, Washington; Mrs. Idabelle Lewis Main, 157 Lovell Ave., Mill Valley, California.

Cuba—Misses Frances Gaby, 2221 Home Ave., Independence, Missouri; Mattie Lou Neal, Overton, Texas.

Japan—Misses Mary Finch, Chase City, Virginia; Mary MacMillan, Mulat, Florida.

Korea—Misses Nannie Black, Monticello Road, Columbia, South Carolina; Jeanette Oldfather, 150 Fifth Ave., New York, New York.

Poland—Miss Sallie Lewis Browne, Charlottesville, Virginia.

Recently Sailed For—

Africa: Angola—Miss Marjorie Baker (via Portugal); *Southern Rhodesia*—Miss Lulu Tubbs; *Southeast Africa*—Miss Victoria Lang.

Cuba—Miss Katherine M. Donahue.

India—Miss Joy Comstock.

Mexico—Misses Bertha Baker, Pauline Willingham.

Europe

Poland—Early in the year the political trends in Europe affecting Poland made it seem wise for the missionaries in Poland to withdraw, so that in May, Miss Sallie Lewis Browne, Miss Ruth Lawrence, and Miss Margery Short left Poland. Dr. Werner T. Wickstrom and Dr. Edmund Chambers, of the Division of Foreign Missions, had left earlier. The leaders of the Polish church have organized in such a way as to carry on the work of the church. One of the fine devoted ministers is at the head of the English Language School, which was formerly under the supervision of Miss Lawrence. One of the deaconesses will direct much of the work which Miss Browne carried in relation to the women in the church and the training of the young deaconesses.

Miss Lawrence and Miss Short are transferring to our work in North Africa. Miss Browne has returned to America for a much-needed rest. We are grateful for the years that our missionaries have served in Poland, and trust that the Polish church will continue to grow and to witness.

Africa

In a greeting to her friends, Miss Kathryn Eye, Central Congo Conference, has written: "A few weeks ago I called to my desk one of the most promising students of our hospital class. I told him that I knew that witchcraft was disappearing and that we were most grateful that Christian healing could replace that suffering and fear. I told him also that if he knew of a witch doctor who had given up the gourd and fetishes of his work, that I should like to get one to take home with me on furlough this year. It would be a testimony for Christianity. Quietly the boy replied, 'I know of one; I'll bring it.'

Two days later, early in the morning, the student and an old man were waiting for me. The boy said, 'This is my father; he has a word for you.' The man began at once: 'Mamma, I have waited a long time for this hour! I was a witch doctor. Nine years ago, because of one of your Christian doctors, I saw the light of Christianity. I sent my boy to the mission school. Here he is today in your school studying Christian healing. Here is my witchcraft gourd with all my fetishes inside. You can see it is old, cracked, and dusty from disuse. It is a symbol of the old superstition and what I gave up for the Better Way. Take it with you and tell the Christian churches in America that it is a testimony to Christ. It is, is it not? Now I have four boys in the Christian school. They can tell the story that I did not know for so many years. God is a great, great God. Let us worship Him," said the old man.

China

Though there is much uncertainty in China because of the "liberation" by Communists, we have received several interesting letters from missionaries indicating that the work is going on as usual.

Amber Van, of Peiping, writes: "Mail has been coming in now for about two weeks. It is wonderful to hear from all of you. I have a new co-worker, well-trained and with a real Christian experience and upbringing. She has just started, but her attitude and approach to the young people is so fine. We find ourselves busy from morning till night with small groups and individuals. The young people are asking the basic questions about the meaning of life and the relation of the Christian faith to it. They are seeking the truth. It is a wonderful opportunity and one feels inadequate to meet it. Pray that somehow God can use us to make clear his way. Women of the city joined together for World Day of Prayer. The service was arranged by a local committee with translations from the English—the official Chinese translations didn't reach us in time. It was a very meaningful service."

Miss Nina Stallings writes an interesting account of the annual meeting of the East China Woman's Society of Christian Service, held in Soochow in April.

"We have had many wonderful conferences in East China, but never one like this which has just closed. A week before the meeting was due to he held, it seemed best

) many to call it off and meet by istricts, but we finally voted to go head in spite of all the uncertain-ies. Almost one hundred women ame. One of my Village Welfare chool Centers sent eleven women who paid their own way. They had he time of their lives. . . . .

"Never have I seen anything so lever as the handling of the funds. am sure that the Bank of England ould use Mrs. Tsao, the treasurer, s an adviser and never lose a enny. In this time of great finan-ial insecurity, the women have aid their dues in rice, flour, beans, oilet paper, soap, and eggs. The reasurer, as fast as she could, con-erted these things into silver. You vill be amazed when you see their eports. They got off yesterday norning just before the price of ailway tickets quadrupled and the rice of rice doubled!"

Korea

The Methodist Church in South Korea has been reunited. After essions of the two Annual Con-erences in the southern half of Korea, and a resulting General Conference held in Seoul, April 5-30, the Rev. Yu Soon Kim was lected general superintendent and ishop of the newly united church. Bishop Kim has been pastor of ne of the Seoul churches in recent ears. He was a member of the rst General Board of the Korean Methodist Church following its stablishment as an autonomous ody in 1930. Prior to that he had een one of the first three Korean istrict superintendents and he has ad a long and useful career both in Methodist circles and in the larger phere of Christian relationships. t one time he was a student at Drew Seminary, Madison, New ersey.

A further word concerning the General Conference at which the ew bishop was elected indicates hat these meetings were carried ut in a wonderful spirit of Chris-ian unity and that the way seems pen now for more effective co-peration among all Methodist gencies in Korea. Dr. J. S. Ryang, ormer bishop of the Korean Meth-odist Church, though arrested on unsubstantiated charges of collaboration with Japan before and during the war, was soon released from custody. Now word has been received that former Bishop Chun Soo Chung has also been released from imprisonment on similar charges.

The Philippines

On May 2, ground was broken and the new Mary Johnston Hospital began to grow. A missionary writes, "Yesterday we had the ground-breaking ceremony for our new hospital building, and a crowd of representative people was on hand for this simple ceremony. It was a happy occasion for everybody."

India

Miss Jennie Blasdell writes, "In 1945 the population of Bombay was about a million and a half. At the beginning of 1948 it was estimated at three million. One can imagine the difficulties caused by this doubling of the population in such a short time. The housing shortage has greatly affected the lives of the people. So many have just no place to live.

"I will not soon forget a ride I had a few week ago. My train had been delayed and I did not arrive at the station until about midnight. Bombay was asleep, or as nearly asleep as it ever gets. On my way home from the station, a distance of three and one half miles, not one block did I pass in which there were no sleeping forms lying in doorways or stretched out on the sidewalks, until I reached my own street. Nor were these ever isolated forms. They were always in groups, often as many as fifty or more in a group on both sides of the street and, as one looked down the side streets, these forms were to be seen there also. I am sure that just on that one drive I passed several thousand people.

"Some people coming into the city find relatives who will take them into their homes. It is not uncommon to find eighteen or twenty persons in one home. A home consists of one room, average 10 x 14 ft. The people come from the villages hoping to find work and good wages in industrial Bombay.

"Among them there will be some Christians, more or less established in the faith. But many of these Christians, while sincere in their desire to follow Christ, really know little about the Bible and the teachings of Christ. It is easily understood, when we stop to think of the illiteracy of the people. If one is unable to read the Bible for himself and is entirely dependent upon others for teaching, he is not likely to be well-established.

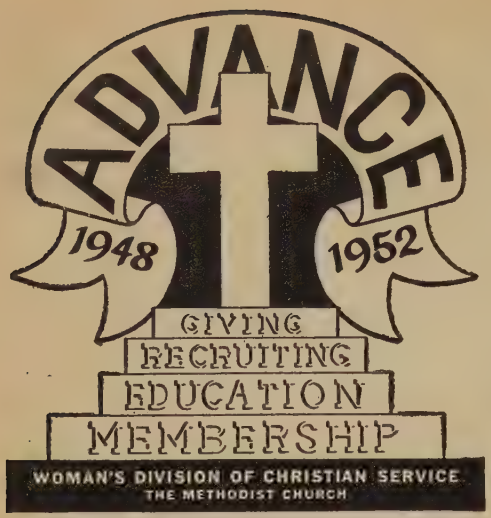
"Then, if this teaching is suddenly broken off by a move to the city, it is not surprising that the strain and confusion of the new life and adjustment to it cause them to forget many of the lessons learned. It is so easy for people to become "lost." They do not know the city, and it may be that the nearest church is several miles away. Also, because they are village people and poor, they may feel quite out of place in a city church. Unless a pastor is notified he will not contact them, so months and even years may go by with no spiritual food, and it is little wonder they become weak Christians. There is great need for a special work among these people."

Latin America

On April 23-25, at Chihuahua, Mexico, the 25th anniversary of our hospital, Sanatorio Palmore, was celebrated with city-wide acclamation. Two hundred and fifty were present at the banquet in the Palacio-Hilton Hotel, honoring doctors, nurses, and board members. The mayor of the city and a representative of the federal government participated in the program.

At other festivities, silver medals were presented to a group of doctors and nurses who had given long service, and to the three missionaries who have been connected with the hospital, the Misses Potthoff, Hall, and Rawls. The last ceremony was the laying of the cornerstone of the new surgical unit soon

(*Continued on page 30*)



The Advance Program

Advancing Step by Step

By JOSEPHINE LAWSON (Mrs. Kermit Lawson),
Promotion Secretary, Amarillo District, Northwest Texas Conference

(An appropriate hymn from *The Methodist Hymnal* may be used in place of the Advance Hymn, if desired. Any of the following would introduce the theme fittingly, and would be sufficiently familiar for the audience to catch its significance: No. 278, "Lead on, O King Eternal"; No. 279, "God of Grace and God of Glory"; No. 288, "Hark, the Voice of Jesus Calling"; No. 482, "Heralds of Christ.")

Advance Hymn [1]

(If music written for this hymn is not available, it may be sung to any familiar C.M. tune, as "Azmon," No. 162; or "Cleansing Fountain" [with repeat], No. 140, *The Methodist Hymnal*).

"Advance, O Church of God, advance!
Your banner be unfurled;
A higher sovereignty unites
The Kingdoms of this world.

"Advance, O Church of God, advance!
One World can never be
Until mankind, in search for truth,
Learns only love sets free.

"Advance, O Church of God, advance!
We dare not longer wait
To share our Christ with all the world.
It is already late!

"The times in which our lives are lived
Are as a chastening rod.
The world, confused and changing, calls;
Advance, O Church of God!"

(*Stage setting:* Background is a large pictorial map—Map of Principal Centers of Work of the Woman's Division.* Table is placed below map. Other supplies for use in the playlet are the Chart of the Four Points of Advance; * four graduated steps, each bearing inscription of one point; a world globe.

Four Caravaners enter singing Advance Hymn or other appropriate hymn and carrying large chart of Four Points of Advance. Caravaners place chart to hang below table. Then each places her step upon the table as she speaks.)

FIRST CARAVANER (*placing upon table large step with words on front, "Every Methodist Woman a Member of W.S.C.S."*): I place as the first step of our great Advance this one—"Every Methodist Woman a Member of the Woman's Society of Christian Service or the Wesleyan Service Guild." As I have journeyed along the way I have seen the vast number of women needing the fellowship we have in our hands and hearts to give. Women who have not yet caught the vision of our great fields of endeavor (pointing to map) have crossed my vision. Before my eyes stand women whose spiritual lives are withered because they lack the nourishment of intercessory groups. God cries out for these women to rejoice in a newness of life and to find a new field of service. We as members of the Woman's Society of Christian Service long to share our blessings with these women. I dedicate myself to the task of bringing every Methodist woman into our Woman's Society of Christian Service. Each of you in turn must dedicate yourself to this great task in order to bring fulfillment. Will you bow your heads in a prayer of dedication with me?

(*Prays*): O merciful Father, look into each of our hearts and cleanse them of seeds of doubt or discouragement with thy cleansing power. In their place plant seeds that will nourish the faith that all things are possible through Thee. Let us feel Thy rebuke as Jesus once stated as He walked among men, "How often would I have gathered thy

[1] Copyrighted 1948, Garland Evans Hopkins and R. Deane Shure. Used by permission.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

ıildren together, even as a hen ıthereth her chickens under her ings, and ye would not!" Heavıly Father, let us not be silent to hy will. Here and now accept our edicated lives to Thy service in dvancing Christ and His Church. men.

Second Caravaner (*placing step Jo. 2 upon No. 1, bearing the words Every Methodist Woman Studyıg, Giving, and Praying.*"): The econd step for building a firm oundation is mine to bear—that f an enlightened Methodist womnhood. As Paul once spoke before Agrippa—"To open their eyes, and o turn them from darkness to ght." And again we read, "Study o show thyself approved unto God," and "When I was a child . . . I thought as a child; but hen I became a man, I put away hildish things." To win the world or Christ we must put away childsh things and become full-grown omen. This can be done only hen we become enlightened omen—enlightened to God's way, nlightened to our Woman's Soiety of Christian Service fields of ervice, and enlightened to the eeds of all mankind. Through ur studies, programs, THE METHODIST WOMAN, and WORLD OUTLOOK, I bring you the refreshing prings of knowledge, and the long ook of an extended horizon. Let is consecrate our lives to one of nlightenment for God and His Kingdom.

(*Prays*): "O Holy Spirit, breathe pon us that we may live! Enter ur 'interior castle' and breathe hrough every faculty of sense and nind Thy purifying, quickening ower. Consecrate completely our ntire being so that at all times nd in all places we may reflect the race and power and loveliness of esus. And in Thy tender mercy, eep our vision undimmed so that Whereas I was blind, now I see' nay be the glad certainty of our ives." Amen. (*Newness of Life,** by Estelle C. Carver.)

Third Caravaner (*placing third tep, reading "1,000 New Full-time Christian Workers"*): Upon a foundation of increased membership and an enlightened membership I can now place my step of "1,000 New Missionaries and Full-time Christian Workers" for the Advance of Christ and His Church. Down through the centuries we hear the cry, "Go ye into all the world and preach the gospel to every creature" and "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Here before you are the fields for harvest (*points to map*); and our points of undertakings are numerous, but all too few when seen in the light of the expanse of the world. When we become enlisted and enlightened women, our lives should so radiate the will of God and the joy in Christian living that our youth will be attracted to the Christian way of life. It will be our privilege to make a life of full-time Christian service so challenging that it will capture the minds and hearts of our consecrated youth. When we are attuned to Christ, never fear about the decisions of our youth. Pray with me a prayer of desire that we may catch the vision and help Him "send forth the labourers into His harvest."

(*Prays*): "Our Father who art in heaven, unfold before our eyes the vision of a world crying in the wilderness. Fill our hearts with a love of service to all mankind. Place upon our lips words to lead the youth of our church into fields of service for Thee. Look upon our youth and bless them. Give them courage of convictions in a confused world. Build their bodies strong and their spiritual temples great for service in Thy Kingdom for the Advance of Christ and His Church." Amen.

Fourth Caravaner (*placing fourth step, reading "Increased Giving"*):

"And I will show you how your dreams become realities,
Through transformation of a greater giving
Into a more abundant living
For a waiting world."

Truly I can say this step is builded upon steps one and two. Added numbers mean added givers. Women enlightened as to the world's needs will maintain their support at a worthy level. We must know in order to care. Increased support is necessary for our far-flung battle line in sharing our Christ with all the world. A higher standard of living for the world means higher costs in the extension of God's Kingdom. I covet for all mankind a higher standard of living and a saving knowledge of Christ and His love for all races. Our increased giving will be merely a material outpouring of an enlightened womanhood whose outpouring of spirit can lift the world. Pray with me for this awareness, as it has been expressed by Miriam Teichner:

AWARENESS[2]

"God—let me be aware.
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please, keep me eager just to do my share.
God—let me be aware!

"God, let me be aware.
Stab my soul fiercely with others' pain,
Let me walk, seeing horror and stain.
Let my hands, groping, find other hands.
Give me the heart that divines, understands.
Give me the courage, wounded, to fight.
Flood me with knowledge, drench me in light.
Please, keep me eager just to do my share.
God, let me be aware!"

(*Four Caravaners assist in placing globe atop four steps,*[3] *page 24.*)

First Caravaner: And now these four points of Advance support the world for Christ and His Church. A world which we have held in our

[2] Used by permission.

hands and a world which we as members of the Woman's Society of Christian Service figuratively hold in our hands. These Four Points of Advance can sustain the world and let His light shine in all the dark places.

"For each one of us, a part
In this world God has planned—
It may be mine to simply clasp
A little baby's hand
And try to guide its faltering steps.
It may be yours to lend
A bit of courage, smile of hope,
To some bewildered friend.

"In this great drama we call 'Life,'
Our roles to us seem staid—
The curtain falls—we never know
How great a part we played.
Not all of us great things can do—
Life does not all endow:
But small things in a great way—yes!
And love will show us how."

—From "The Pattern," by Marcella Hoe Alexander [4]

Second Caravaner:

"Advancing for Christ. . . .
Then I must be aware of him;
And, too, I must be
O, so anxious to share him,
That the joy of his love
Shall illumine my being. . . .
Till Christ shall shine forth,
For the world's eager seeing!"

—"Recruit," by Jessie Bowen Pierce [4]

[4] Used by permission of The Sunshine Press, Litchfield, Illinois.
[5] Used by permission of *The Christian Advocate.*

Litany of Our Purpose

(To be used in connection with a Consecration Service.)

LEADER: "To unite all the women of the church in Christian living and service"—that they may know of the joy of loving and serving thee—

RESPONSE: **We ask thy help, O God.**

LEADER: "To develop and support Christian work among women and children around the world"—and so guide all nations into the ways of love and brotherhood—

RESPONSE: **We ask thy help, O God.**

LEADER: "To develop the spiritual life"—for we acknowledge the need in our lives and the lives of our world for spiritual deepening, that all may know and share the manifold blessings which come to us through thee—

RESPONSE: **We humbly ask thy guidance, O Father.**

LEADER: "To study the needs of the world"—that our hearts may be opened and that we may see, hear, and act as thou wouldst have us; and thus create in us *awareness, concern,* and *love* for all men everywhere—

RESPONSE: **We dedicate our minds, O God.**

LEADER: "To take part in such service activities as will strengthen the local church, improve civic, community, and world conditions"—for when we love and serve our neighbors, who are all peoples everywhere, we are loving and serving thee—

RESPONSE: **We dedicate ourselves, O God.**

LEADER: "To seek to enlist women, young people, and children in this Christian fellowship"—that they might have a vision of a friendlier world where all men live as brothers and man lives not for himself alone—

RESPONSE: **We dedicate ourselves, O God.**

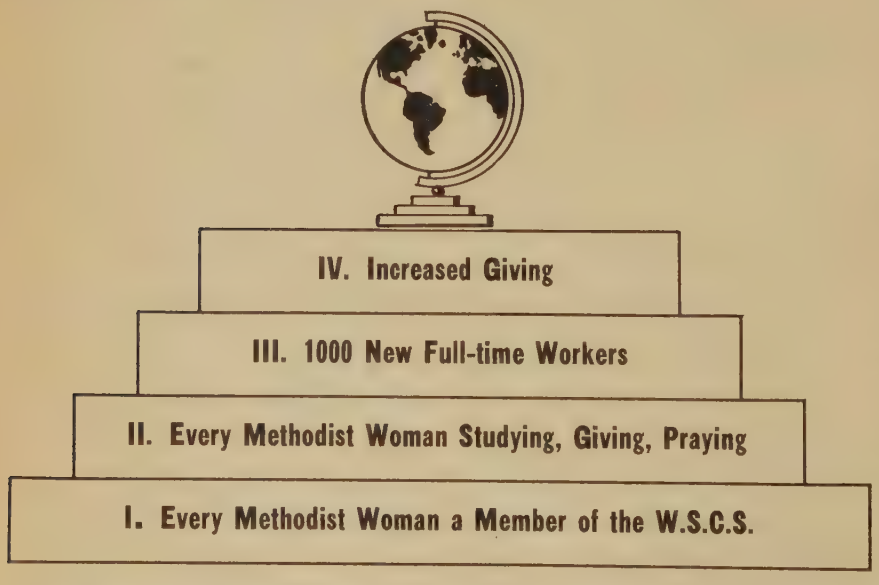
LEADER: "To secure funds for activities in the local church and support of work undertaken at home and abroad"—for the establishment of a world Christian community and to make possible "One World in Christ"—

RESPONSE: **We consecrate ourselves, O God.**

LEADER: To the tasks given to us in the purpose of the Woman's Society of Christian Service we, as Christian women and members of the society, dedicate and consecrate ourselves today as we pledge—

RESPONSE: **"I pledge — my prayers to bind me closer to him in whose strength I live; my service in the extension of God's kingdom; my gifts for the support of the Woman's Society of Christian Service."**

UNISON PRAYER: **"Grant us, O God, that what hath been said with our lips we may believe in our hearts, and that what we believe in our hearts we may practice in our lives." Unite us in our purpose and, O God, give us courage to meet the discouragements, the problems, the weariness which may come to us: and help us to face our responsibilities humbly and to accept them gladly. And, O Father, strengthen and direct us, lay heavily upon**


IV. Increased Giving
III. 1000 New Full-time Workers
II. Every Methodist Woman Studying, Giving, Praying
I. Every Methodist Woman a Member of the W.S.C.S.

[3] Note: There may be some who prefer to build the symbol of Advance instead of the symbol of the Globe and Hands. In that case, use the Cross instead of the globe, and the following words for those spoken by the First Caravaner: "And now these four points of Advance will mean the lifting up of the Cross: the Cross of Christ and His Church, the Cross from which comes that light which alone can lighten earth's dark places."

ur hearts our individual obliga-ons, and arouse us to action iat we may build with thee oward "One World in Christ," e humbly pray through Jesus hrist our Lord. Amen.

—Prepared by Mrs. Roscoe Jones. Used at the Eighth Annual Meeting of the Woman's Society of Christian Service of the Iowa-Des Moines Conference, April, 1949.

"Through This Knowledge"

(At the close of the Philadelphia Conference Summer School at Pocono Plateau, Pennsylvania, the women who had been taking the course on Japan wrote a required paper. The following are excerpts from a few of these.)

"Through this knowledge has come a love, so that if any of my three children ever feel the call for missions I will speed them on their way."

"I hope I can carry back to our small group of senior Wesleyan Guild members some of the inspiration you have given me."

"Japan today lives and breathes for me. Their acceptance of the outcome of the war as their due, their willingness to become a democratic nation, and their co-operation with General MacArthur to make it so, impress us that they are eager and willing to do the right thing."

"An eagerness to progress along new roads. The recognition of the value of Christianity and that it can make a nation really great in the deep spiritual sense which has made America great. The acceptance of Jesus as the Cornerstone upon which to build their foundation."

"Having lost my only son, who at nineteen was a pilot in the American Air Force, I am glad that in this summer conference at Pocono Plateau I have had the rare privilege of meeting on a close personal basis two wonderful Japanese women like Miss Hirose, teacher of the study course, and her friend, Mrs. Sakato, who have interpreted their land and people in such an intelligent and delightful manner."

"My feeling toward Japan and her people is likened to a dark pool of water—muddy at times—and as a Christian viewing it—clearing at other times. But now a stone has been thrown into the center of this dark pool; the ripples it has caused in this pool of my heart, and others, will spread and spread the truth till it eventually reaches the shore of understanding. I, as a Christian, must not fail to accept the challenge we have waiting for us."

"While I have never felt any hatred for the Japanese people, I realize, as I go down from this mountain top, I will meet with varied feelings as I present this subject to our women. I realize I will not have the graciousness and fine spirit of Miss Hirose to help me, only as I have caught it in part. Neither will I have Mrs. Sakato and her quiet, unassuming manner, not to mention her lovely voice and her beautiful oriental garb. There must be many such people in Japan—kind, courteous, consistent, gracious, and, above all, Christian—who do not simply profess it but who really live it, and from whose faces comes the light of their inner lives."

CHURCH BELLS RING EVERY HOUR

The story of one local church's observance of the Week of Prayer and Self-Denial in 1948.

"Our Day of Prayer and Self-Denial was one that will never be forgotten in our church. For twelve hours, our church was open for various groups for prayer and meditation. The church bells rang every hour on the hour so the whole community was alive to the fact that it was not for our own members alone.

"The Wesleyan Service Guild had a most impressive and beautiful candlelight service of sacred music. I only wish you could have felt the atmosphere of this Quiet Hour in our church at each of the services. Many eyes were wet with tears and men wept as God's will was directed in the Men's Hour. There was never a whisper: the juniors came in and out almost on tiptoe, and said later, 'Why couldn't we have a service like that every month?' (If you could know what a 'visiting' church we have, you would realize what the above statements mean!) The Denial offering was sent in at once."

—Mrs. Ada B. Maxwell, Cardington, Ohio. Mansfield District, North-East Ohio Conference.

THE WOMEN OF THE BELGIAN CONGO ADVANCE

"The women who met together this year were entirely different from those who gathered together last year. They had all grown in experience and had a world outlook. They had worked hard and accomplished things for the Kingdom. Their report was one of the high lights of the conference: the many visits to the sick; the new members brought in, many of whom were new in the Faith; services held in other villages. We reached out even farther after we had had a talk about war-torn China. That meant another offering and a check for $8.40 to be sent to China to help rebuild a girls' school. And all this came from women who have no school for their own daughters and who meet in a building which we are ashamed to call a church."

Helen Barton Wengatz,
John C. Wengatz,
Jadotville, Congo Belge, Africa

"Mustard Seed People" of Faith[1]

By DR. W. J. FAULKNER

Dean of Chapel, Fisk University, Nashville, Tennessee

I KNOW of one such obscure "mustard seed man" through whom God worked a miracle which almost staggers the imagination. It is a miracle in human brotherhood that points the way to a permanent solution of racial hate and misunderstanding. I will call it the miracle of God at the mudhole, or the parable of the young man who went West.

About the year 1860, a sixteen-year-old youth by the name of Samuel Meharry set out from Ohio, with his wagon piled high with supplies, to seek his fortune in the West. One afternoon in Indiana his wagon became bogged down in a deep mudhole on a wilderness road. Meharry tried everything he knew to get the wagon out, but to no avail. Nightfall was coming on. In the twilight he discerned a distant light. Meharry made his way toward a cabin whence the light shone. Now, I failed to mention that this was a white youth. But he could not help it. He was born that way. It made no difference, however, as we shall see.

Meharry knocked on the cabin door. A friendly farmer opened the door. "Howdy, son!" he said. "Won't you come in?" Now, the farmer was black. He could not help it either. He, too, was born that way. But his color had prevented him from obtaining an education in those days.

"My wagon is stalled in a mudhole out on the road," said Meharry. "I thought maybe you might help me get it out."

"Sure, I'll help you. But it's too dark now. We'll tend to that in the mornin'. Had yoh supper yet, son?"

"No, sir, I was too busy with the wagon," replied the lad.

"Well, we's just poh folks, and ain't got much to eat, but you're most welcome to what we have. Sit down, son, and eat." The boy ate a warm supper. Then his friend said, "We ain't got no beds, son, but you can sleep on the bes' pallet in the house. You'll be safe here. Nuthin's gointer harm you. You're in a God-fearin' home. Res' now, and in the mornin' we'll see 'bout the wagon." The family had prayers and all retired.

After an early breakfast, the farmer and Meharry worked at the mudhole. One scraped away the muck and the other threw in gravel. "The two of us workin' together will soon have this wagon out on dry ground," spoke up the farmer. Shortly afterward he said, "Now, son, whip up yoh mules. I'll put my shoulder to the wheel and push. She oughter come out." Out came the wagon!

"Thank you, good neighbor," said Meharry as he prepared to drive off. "If I ever make any money out West, I'll remember you and do something good for your people. Good-by!"

"Good-by, son, and may God bless and prosper you," responded the farmer. The farmer's name is unknown. The location of the farm has been lost. Maybe these details are not important. Suffice it for the kingdom of God that two strangers met—members of two different races, where one held the other in chattel slavery—met, and saw "that of God" in each other and were unafraid. Suffice it that an unknown farmer helped a young traveler and gave him a warm welcome into his heart. This was the beginning of the miracle.

Sixteen years passed. Meharry had made his fortune. One day when he walked the streets of Nashville, Tennessee, he saw poverty and disease taking a heavy toll of the ex-slave refugees there. Meharry's compassionate heart was touched. Then he remembered his good neighbor back in the Indiana woods, and the promise he had made. He decided then and there: "I will start a medical school here in Nashville, for Negroes. Their young men and women will learn the science of medicine and the art of healing. Here we will train nurses and doctors and dentists and pharmacists. They will minister to the sick and afflicted, and save human life, by the grace of God.

"I will persuade my brothers to join me and bring in other trained men to teach here. Then, we must have a good hospital. God helping me, I'll find the men to run it," said Meharry. And he did. Four other Meharry brothers came and worked and taught with Samuel. The Hubbard brothers joined them and established the famous Hubbard

[1] Excerpt from the third in a series of 4 messages to the National Seminar in Kansas City, Missouri, delivered July 22-25, 1949. They were built around the general theme, "Our Faith—for Building a World Christian Community." (Price $.15, Literature Headquarters.)

Have you ordered your copy of the new pamphlet entitled *"The Local Church Woman Building a World Christian Community?* (Price $.15, Literature Headquarters.) The material in this pamphlet grew out of the *National Seminar of 1949*, when approximately 100 Methodist women from across the nation —local, district, conference, jurisdiction, and Division leaders —studied together for two weeks to find some better ways of work for local women seeking to *build a World Christian Community.*

Order copies at once for your pastor, your president, your secretaries of Spiritual Life, Missionary Education, Christian Social Relations, your secretary of Promotion, and your vice-president. The material in this pamphlet will be helpful in the over-all program planning, especially for circles and special meetings.

Hospital. The Methodist Church contributed to the project, and money flowed in from many sources. The little seed of brotherhood, planted in an act of kindness around a mudhole, was growing into an astonishing tree.

Now, if you should visit Nashville today, you will not find Samuel Meharry or any of his brothers, but instead a monument built by them and scores of others who believed in the divine possibilities of all men. You will see one of the finest medical colleges and health centers in the country. The buildings, grounds, and equipment and endowment combined are worth several millions of dollars. But this is not the real monument to Samuel Meharry. The true memorial and the true miracle of the mudhole is alive today in the thousands of graduate doctors, dentists, and nurses, and their services of mercy. During the past seventy years these winged messengers of health have not only ministered to the needs of their own people, but have served men and women of all races, in and out of America, and in the armed forces of the nation, around the world.

Truly the tiny mustard seed of faith in one's brother man, planted by the Indiana roadside, has become a veritable tree of refuge for all pain-racked humanity. Here they come by the thousands for release from suffering, and rest under its beneficent branches. And here, too, black and white men, and brown men also, have studied and worked together in mutual confidence and respect for one another —worked and fought as strong comrades, united against man's common enemy: disease and death. For seventy long years they have been winning two battles. One against diseases of the body and the other over diseases of the mind. Since race prejudice is a disease of the mind, it has been dealt a body blow by the Meharry miracle. "Blessed are the pure in heart, for they shall see God," said Jesus. Meharry and the farmer saw God in each other at the mudhole, and the miracle of healing followed.

This wonderful story was revealed to me at the time when one of my daughters gave birth to her first son.

As an afterthought, suppose the two men had seen the devil at the mudhole? The white youth might have had the contempt of a Simon Legree for the black farmer, and cruelly forced him at gun point to dig his wagon out. The farmer, seeing the devil, might have hated him with all the pent-up suffering of two and a half centuries of injustice, and chosen to shoot it out with the stranger. He could have welcomed an opportunity to get revenge. (Too many of us in the human family fly to arms and resort to violence over such passing differences as color, religion, or nationality.) Two men might have been killed, and the incident soon forgotten, except for the increased fear and hatred engendered. The devil would have gotten another good laugh over the stupidity of men. But, there would have been no Meharry Medical College, no Hubbard Hospital, no group of scientists and scholars working together to conquer disease, and no army of doctors, dentists, and nurses to bless the world. No adequate place for my daughter's son to be born. Thank God again and again that Samuel Meharry and the unknown Indiana farmer saw God in that little cabin, and alongside that mudhole the next morning. Blessed were their pure hearts, for they saw "that of God" in each other, and were not afraid.

And so, Jesus commands us to do more than pray to God for a devout life. We are to turn that devotion into deeds of goodness and mercy, and friendliness for our neighbors and for the glory of God, if we would really build a World Christian Community.

The World Federation of Methodist Women

(*Continued from page 17*)

Czechoslovakia—Mrs. Martha Vancura, Praha II, Jecna 19, Czechoslovakia.

Germany—Mrs. Ernest Scholz, Haupstrasse 134, Berlin, Schoeneberg, Germany.

Poland—Mrs. Konstanty Najder, Nokotowska 12, Warsaw, Poland.

Switzerland—Mrs. Alice Sigg, Badenerstr. 69, Zurich, Switzerland.

Scandinavia

Denmark—Fru Helga Rosendahl, Lundevej 21, Svendborg, Denmark.

Finland—Fru Signe Nykvist, Gustaf Adolfsgaten 6, Gamle, Karleby, Finland.

Norway—Mrs. Walborg Sandberg, Skottegaten 16, Bergen, Norway.

Sweden—Miss Maja Johanson, Grevturegaten 59/61, Stockholm, Sweden.

Latin America

Argentina—Sra. Gertrudes c de Gabusi, Ugartiche 2889, Buenos Aires, Argentina, S. A.

Bolivia—Sra. Elsa Martinez de Merubia, La Paz, Bolivia, S. A.

Brazil—D. Otilia de Oliveira Chaves, Porto Alegre, Brazil, S. A.

Chile—Srta. Maria Aguirre, Casilla 2413, Santiago, Chile, S. A.

Costa Rica—Sra. Hilda Vargas de Sosa, Apt. 853, San Jose, Costa Rica.

Cuba—Sra. Candida G. de Lopez-Silvero, Espada 205 Bajos, Havana, Cuba.

Mexico—Sra. Rebecca Mercado de Perez, Plaza 21 de Marzo No 1, Monterrey, N. L., Mexico.

Panama—Sra. Teresa Filios de Caballero, Apt. 1937, Panama.

Peru—Sra. Isabel Rodriguez de Bermidez, Apt. 2144, Lima, Peru.

Uruguay—Srta. Ruth P. de Jourdan, Guito 1618, Montevideo, Uruguay, S. A.

By MRS. ELOISE A. WOOLEVER *Executive Secretary, Woman's Section, Division of Education and Cultivation*

Now Is the Time for Decision

By MRS. W. B. LANDRUM, *Field Worker*

THE period of preparation for the Program of Advance during the past year should cause us to make more effective plans now for decision to act. This decision will involve four factors: time, interest, money, and energy. If you take the initial letters of these four words, you will find they give you TIME. Time has long been one of man's chief concerns. He has tried to keep track of it with the sun, moon, stars, running sand, and a variety of complex machines. The Bible speaks to us of time: "So teach us to number our days that we may apply our hearts unto wisdom," and St. Paul talks to us of "This present time." This past year has been a period of intensive cultivation in an endeavor to learn what the hours say to the years.

The Program of Advance contains a valid ideal: golden plans and lofty purposes, worthy of our investment of time in its achievement. The Advance already has proven to be a success; in many places there has been fulfillment of some of its goals. That which has been accomplished should act as a golden spur to intensify our efforts toward the realization of all of the goals. People have been studying the work of our church—its history, its purpose, its accomplishments, and the present trends in missionary endeavor. Interest has been aroused and information gained. Women have turned their attention to organizing new societies and Wesleyan Service Guild units, to revitalizing the programs by a careful selection of materials, and to studying ways of program presentation. Women in the conferences have wanted to help reach that goal of 1,000 new missionaries for home and foreign service. "Thirty-three-and-one-third per cent increase" is a Methodist term which sees our future in relation to our past, and beckons us to "come on—attain this goal—maintain this increase."

The inclusion of many new women in our organization has led to the formation of Training Circles, in which the new members have been banded together for a period of one or two years to study the history, the purpose, the organizational structure, the work, and the accomplishments of our Woman's Division of Christian Service. Equipped with this intensive training, these members will then be distributed among all of the Circles. It is as though these new members have said, "I will hew great windows for my soul, channels of splendor, portals of release."

From a different angle, but with the same ultimate purpose in view, in several places there has been the organizing of those who are shut-ins. These women are enlisted for full participation, and they pray and give and *serve;* for "They also serve who only stand and wait."

All of the women of the Bethel Methodist Church, Texas, in the Northwest Texas Conference are members of the Woman's Society of Christian Service. Listen to them as they read the goals in the Program of Advance, and, knowing that they have already met the first goal, resolve that now is the time for decision to organize a society in the neighboring church at Big Spur. When they had helped organize Big Spur, they were so emboldened for their task that they decided now was the time to go to Flagg and organize a society for these neighbor friends.

Don't you think Jacob would have loved the Methodist women in that little town of Bethel, Texas? Bethel: one of the many towns in our modern land which takes its name from that spot where, centuries ago, Jacob had his great religious experience and named the place "The House of God." In a dream this young man, Jacob, on his first night away from home, saw a ladder *reaching* unto heaven, *resting* upon the ground, and the angels of God *ascending* and descending the ladder. Perchance his dream of long ago has in it three lessons for us in our advance toward the goal of "every Methodist woman a member of the Woman's Society of Christian Service or of the Wesleyan Service Guild:"

Let us make our ladders of Advance long enough to reach every Methodist woman.

Let us rest those ladders of Advance upon a sure foundation—a solid, sustantial, practical plan of approach. That means securing a Prospect List which becomes a Responsibility List, and let us work to enroll the women: making our invitations for membership personal and attractive; using repetition as need be; providing transportation; looking well into the ways of our programs and rising up early to see to it that each meeting is meaningful. Such a plan will mean that the new members are made a vital part of the household of faith.

When we recognize that we have opened new vistas for Christian service to our friends and neighbors, when we asked them to join with us in helping to build a World Christian Community, we shall find ourselves caught up in the life-transforming experience of that phrase of the first verse of the first chapter of the Book of Acts. ". . . of all that Jesus began. . . ."

Visual Aids on the Study Program

By TOGO FUJIHIRA

LEADERS of the Woman's Society of Christian Service will find a number of visual materials useful in promoting the 1949-50 mission study theme on the home field, "Cooperation for a Christian Nation"; and on the foreign emphasis, "Japan."

The visual aids mentioned here are made available by the Department of Visual Education of the Board of Missions and Church Extension, and can be secured from The Methodist Publishing House serving your area. Bookings should be made at least a month in advance in order that you may obtain the item you desire, and alternate choices should be listed in case your first selection is not available.

"Cooperation for a Christian Nation"

For All People. Sound; 21 minutes; rental, $8.00.

Produced by Cathedral Films, this motion picture tells the story of a young minister who brings people of all races together in work, play, and worship. When the captain of the basketball team is fired from his job under false accusation because of his race, the minister clears up the difficulty and convinces businessmen that it is worth while to support the character-building program of the church.

Make Way for Youth. Sound; 20 minutes; rental, $3.50.

This film begins with a gang fight which results in the death of a boy. The young people then organize a youth council, overcoming many obstacles in welding the entire community in a spirit of friendly brotherhood. Excellent for forum discussions on community problems and to help youth and adults find things they can do in their own neighborhood.

That They Might Have Life. Sound; 20 minutes; rental, $3.00.

This is the story of Tony, an Italian boy, and his family in a large city. Poor environment and crowded conditions in the tenement slums are factors in leading Tony in the wrong direction, much to the distress of the family. The value of the city mission church is shown by its active interest in helping the boy to a better life through Christ.

We Would Be Building. Color; sound; 20 minutes; rental, $7.00.

This film of an actual building project shows the need of a new community for a church, how they got a preacher, their first services in the school gymnasium, and final plans for erecting a church building of their own. Excellent for presentation of the Church Extension program.

And Now I See. Sound; 30 minutes; rental, $10.00.

A Cathedral Film on stewardship, about a new member of the official board of a church, who thinks a surplus remaining at the close of the year should be put in a reserve. The pastor feels that this money should be used for missionary work, and by giving the laymen new contacts with the program of the church he helps him to discover a larger Christian experience and a new ideal of Christian service.

This Road We Walk. Sound; 18 minutes; rental, $1.50.

This film stresses the need around the world. You follow the sun as it rises on first one community after another in its westward course. The scenes of need and suffering are balanced in some cases by pictures showing how the people of America are providing relief and assistance through the interdenominational organization, Church World Service.

"Japan"

Children of Japan. Sound; 11 minutes; rental, $2.50.

An Encyclopedia Britannica Film describing the daily life of a Japanese family. Their home surroundings, living and sleeping quarters, furnishings, dress, customs, and manners are depicted, along with school and play experiences of the children. Although it does not portray missionary work, it is very good as background material for the study.

We Bear Witness. Sound; 16 minutes; rental, $3.00.

This picture is a historical document of the special Protestant delegation to Japan—the first civilian visit to that country after V-J Day. Dr. Walter W. Van Kirk, noted NBC radio commentator and member of the deputation, is spokesman. Film includes pictures of Kagawa and noted Japanese Christian leaders, also ruins of mission institutions.

Kyoto Story. Sound; 30 minutes; rental, $6.00.

A new film, just released, which tells the story of a G.I. who meets Bob Grant, a missionary in Japan. Grant outlines the work carried on by the church there, and takes his new friend to visit mission schools, hospitals, and religious centers, where the soldier comes to understand the consecrated service rendered by the missionaries. The film has pathos, humor, human interest, and speaks plainly to church audiences on the work of the missionary effort.

FILMSTRIPS

Operation J-3. Sound records; 15 minutes; sale price, $10.00; rental, $2.50.

A black-and-white, fifty-two-

frame filmstrip, descriptive of the call and training of the Christian young people who answered the challenge of the Board of Missions and Church Extension to serve for three years in Japan to teach, work in social centers, direct recreation programs, and to assist in evangelistic work.

Christ's Work in Japan. 20 minutes; sale price, $2.00.

This filmstrip, with manuscript, surveys the Christian work in Japan being sponsored by Methodist missionaries and supported by Methodist contributions. It describes typical centers of rural, city, educational, and relief activities. Many projects of the Woman's Society of Christian Service are shown.

This filmstrip is for sale only at $2.00, prepaid. Order from the Department of Visual Education, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, New York.

Ethel Harpst Home

(*Continued from page 7*)

acres are in the Surrey Fields Farm, with a commodious brick farmhouse and a large barn, garage, chicken house, potato house, a small cottage, and a boys' recreational building.

The Ethel Harpst Home family now consists of one hundred and thirty children, both boys and girls, the ages ranging from babies through high school. Almost 1,000 children have lived in this home since its inception in 1924. The triplets are perhaps the most widely known children who have lived there. Rachel, Isaac, and Rebecca Bridges came to the home when two hours old on Easter Sunday, April 21, 1935. The mother had died at their birth, and the father was unable to care for these new little ones in addition to five older brothers and sisters.

Miss Harpst has given unreservedly of her time and talents to make this a home in the true sense of the word. No one but Miss Harpst could have accomplished so much in building Christian character and high ideals within the youth.

Miss Harpst says, "The Ethel Harpst Home is a reality because the heavenly Father wanted it in this community to do a specific work, and because so many of His children have taken an active part in helping make it what it should be."

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When China Had No Word for Nurse

(*Continued from page 15*)

nurses. It is one of the few buildings in Nanking that passed through the war years unharmed.

It is cause for joy and all the nurses of China may well be proud: first, that the government plan for the registration of schools of nursing is national in its scope; second, it is directly under the Ministry of Education; third, it is in the hands of nurses and being carried out by the Central Board of Nursing Education; fourth, the visiting and inspection of schools of nursing is being done by a nurse. The first registration degree certificate ever issued to a nurse by the government of China was given to Miss Simpson.

The Nurses' Association of China colors are red and gold, meaning "sunshine and happiness." The emblem is the bamboo, which is the most useful plant in China. The nurses wish to be useful to their country. The motto, "With God nothing shall be impossible," still works.

The war years were filled with service, suffering, sorrow, heroic living—caring for the wounded, keeping hospitals open, carrying on the schools of nursing—amid thousands of bombings with little food or fire for more than eight long years. After the fighting the nurses returned to find their headquarters had been kept in perfect condition by their Chinese general secretary. In their own headquarters was held the first conference of the N.A.C. in ten years. Nurses were flown in from all parts of China in order to attend. Their government paid them every honor for their splendid service.

In Atlantic City, New Jersey, the congress of the International Council of Nurses met in 1947 for the first time in ten years. All the Chinese delegates were Christians —graduate nurses with postgraduate work in the United States.

In one short lifetime all this has come to the nurses and people of China, for as the N.A.C. motto says, "With God nothing shall be impossible."

Miss Simpson has been given the title of general secretary emeritus of the Nurses' Association of China. She says, "There will be a song through all eternity because she was allowed to go to China with the Great Physician to help Him build a nursing service there. That service is now safe forever in the hands of Chinese nurses."

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Foreign News

(*Continued from page 21*)

to be erected. At this time the first graduate of the School for Nurses and the hundredth graduate (the last one) were presented and spoke. The latest graduate is from Nicaragua.

Miss Helen Baker, of Sioux Falls, South Dakota, who was teaching in a school of the Division of Foreign Missions in Bolivia, has transferred to the Woman's Division and become principal of Colegio Americano, Rosario, Argentina.

Miss Katherine Donahue has transferred from Argentina, where she served for eighteen years, to Cuba, and is teaching in Colegio Irene Toland, Matanzas.

Miss Ethel Williamson, of Darlington, South Carolina, who served for some years in Cuba, but left that field in 1941, has asked for reinstatement and returns to Cuba this fall.

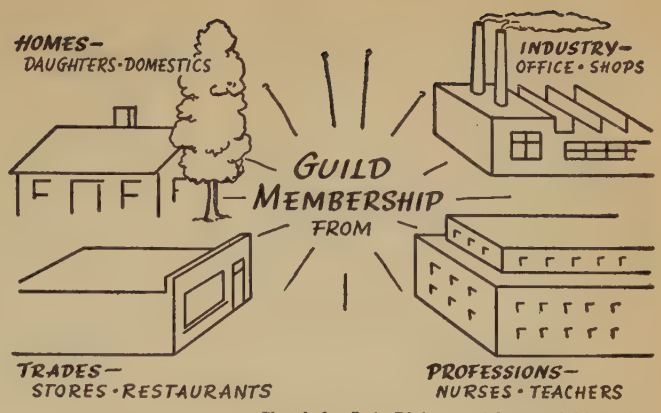
Miss Clara Chalmers has transferred from Cuba to Mexico, where she has become head resident in the student hostel in Monterrey.

Wesleyan Service Guild

By MARION LELA NORRIS

A Letter From the Field

By ALPHA STALSON



Sketch by Lois Blair, *special term field worker.*

Dear Guild Member:

During this quadrennium, as the Woman's Society of Christian Service—"which membership includes the Wesleyan Service Guild" (see Advance goals)—endeavors to bring every Methodist woman into its program, it is important that you "talk Guild" a great deal. We are one body, the women of Methodism, carrying on mutual work in convenient home women's" and "employed women's organizations. In the big bid for new members we'll all necessarily recruit for both. We all, therefore, need a clear picture of the whole, so as to direct the new person toward her logical group.

Many members of the Woman's Society appreciate the Guild and promote its growth. In fact, during the past year and a half of field work there has been joint planning, time and again, behind an itinerary, with the conference Woman's Society often taking the initiative and bearing a share of the cost. In the local church, it is often the Woman's Society that arranges the meeting of organization by which a new Guild unit is formed.

On the other hand, in case after case, one finds members, officers, or entire societies having little knowledge of the Guild, and consequently no awareness of it as "a component part" of their own enterprise nor any special interest in it. After we have a chance to explain to a member, she is apt to say, "Well, now I see the *why* of the Guild. I simply hadn't got around to giving my attention to it before, and so I felt that the evening circle of the society served just as well."

It's your "field work," members, to do this informing, for it is best done in conversation and needs to come about naturally. How are you fixed for talking points? Use these, for they are significant:

1. The Guild Gives Fuller Participation Than an Evening Circle. Spend a day at a district or conference Woman's Society of Christian Service meeting. You come away thrilled. You marvel at the officers, the members. You covet the same general "know how" and concern in church outreach, the same wider fellowship and inspiration for every Methodist woman; you wish each one could be awakened to take advantage of her opportunity to be a part of it. Then you reflect that somewhere near a million Methodist women go to work every day; they couldn't be part of this, however interested.

But there's the Wesleyan Service Guild, the employed woman's own section, carrying on a companion program in district and conference, as well as in the local church, in spite of working hours! Using evening and weekend time entirely, it has the same officers' training opportunities, the same chance to prepare for the use of the annual study courses (the *same* Approved Study Courses, by the way!), and responsibility in the same missionary work, for the Guild's projects are in the Woman's Division list. As we all unite now to show them that the Guild is their answer, we speed the achieving of Goal No. 1.

2. The Trend of the Times. A cohesiveness is fast developing among the employed women of our culture. Look at their many organizations, business sororities, labor union groups, clubs in the pattern of Kiwanis and Rotary. Look at the prestige some of them hold, for instance the Business and Professional Women's Club. Look at the fact that, busy as she is, the modern employed woman in large numbers is taking time for membership—for lecture courses, study programs, service projects, and for area and national conventions! And here right beside it, in step with the times, ahead among the denominations is our Woman's Society program making provision that this group in the Methodist world may have solidarity and the machinery to make their own distinct Christian impact in church and community and beyond.

There are more talking points: (3) the interdenominational character of the Guild when women from neighboring churches which have no such group join the work; (4) its co-operative activities in the community; (5) the holding of the young crowd so that they merely shift membership to the "home woman's" side when they marry and quit work; (6) the path the Guild provides as the unchurched are drawn into a friendly fellowship first and then are led to choose church membership.

Yes, Guild Member, we need to "talk Guild" to the individual member of the Woman's Society; she has a receptive ear for whatever will advance the total work. Good wishes. We are all "field workers"! That's what membership means—that we are workers where "the fields are white."

Your national field worker,
Alpha Stalson.

Student Work

By DOROTHY NYLAND, *Secretary*

W.S.C.S. — Wanted Students for Christian Service

On December 27, at the University of Illinois, Urbana, Illinois, the Quadrennial National Methodist Student Conference will convene, bringing twenty-five hundred students and leaders from all over the United States and the world to discuss the theme, *"The Christian Use of Power in a Secular World."* The future leaders of our Methodist Church will be at this conference, having been carefully selected from the various campus groups on a quota basis. Will these students respond to the emphasis selected by the Standing Committee on Student Work of the Woman's Division for this year of Advance and dedicate their lives in Christian service? They will **if . . . .**

1. **They know that a local, district, conference or jurisdiction secretary of Student Work has taken a personal interest in them as a student, perhaps working with the local student director to make it possible for the student to attend this conference.**
2. **They realize that the church has need of their particular talents. Have you suggested they inquire of the Personnel Secretaries of the Board of Missions whether they need people having the abilities of these students? It might be wise to suggest to the students *before* they leave for the conference that they contact the Personnel Secretaries—Miss Alice Murdock, Miss Kathryne Bieri and Dr. M. O. Williams—at the conference and talk over their plans for the future.**
3. **They take advantage at the conference of coming to know some of the nationals from other countries as well as those of minority groups who could present firsthand the needs at home and around the world. We expect to have 150 students from minority groups and from other countries present to share their experiences. Perhaps you know such a student who should attend. Contact the Student director and see if he or she could come on the quota. Some of these students will need financial help also.**

The Advance program of the Woman's Society of Christian Service depends on personnel to do the jobs that are crying to be done. This National Student Conference will bring together the highest qualified leadership—the college trained youth of our church. May *each one* of us *pray* that this conference may challenge these students to use their *power,* not for destruction of an already distraught world, not for personal power and glory, but *dedicated* to *Christian service,* thereby becoming a part of the *answer* to the world's problem—not a part of the problem. Great things have come from other student gatherings: out of a few students meeting in the Holy Club at Oxford University came The Methodist Church; out of a hay-stack meeting of a group of students came the foreign missionary program of all the denominations; out of the World Student Christian Federation came the World Council of Churches. Who can say what will come from the National Methodist Student Conference in Urbana, Illinois, December 27, 1949, to January 1, 1950? "If God be for us, who can be against us?" Twenty-five hundred dedicated Christian students can change the world! Let us pray that they will!

Children's Work

By RUBY VAN HOOSER, *Secretary of Children's Work*

Children and World Peace[1]

World friendship among children grows as boys and girls have the actual experience of meeting children from other nations and races, of making the joyous discovery that they like one another, and that they have many interesting things in common. The importance of the development of such friendships cannot be overestimated today. While many factors, for example, are involved in bringing about permanent peace in the Orient, it is as the children and youth of Japan, China, India, Korea, the United States, and other nations concerned play, work, and worship together that the real job of laying firm foundations for peace and brotherhood is begun. It is from these groups that the leadership of tomorrow will come.

International Day of Peace in Tokyo

Last November, as the climax of a week devoted to realizing their oneness with other members of the world-wide Christian community, Christian women in Tokyo planned for the observance of an International Day of Peace on the part of children. In this great city, where people from many different countries now live, 3,000 boys and girls came together at one of the city's large meeting places, and shared in the celebrations of a day of happiness that few of them will ever forget.

"The Village of Peace"

"We, the children of the world joining hands, will help to establish peace in the world." Such was the theme of a play, "The Village of Peace," in which boys and girls from the various nations took part. Before the play began, Mrs. Tamaki Uemura, the president of the Y.W.C.A. in Japan under whose

[1] The information for this account was furnished by Miss Mary Finch, a missionary teacher in the Fukuoka Girls' School, Fukuoka, Japan.

Youth Work

By HELEN L. JOHNSON, *Secretary*

PERSONNEL

THE Advance in Missions for Youth calls for going forward in leadership, study, giving, and personnel. The objective under personnel reads: "Acquaint the finest and ablest youth with the need and the opportunities for mission service. At least 1,700 (Division of Foreign Missions, Division of Home Missions and Church Extension, and the Woman's Division of Christian Service) new missionaries and deaconesses are needed at home and abroad before the end of 1952. Many types of workers can be used: ministers, directors of religious education, social workers, teachers, doctors, nurses, agriculturists, engineers, and business managers. For specific guidance as to needs and qualifications see the free folder, *Methodist Service Projects.*

The following materials will be of value in acquainting both youth and adult leaders with the needs and opportunities for missionary service:

"It's Your Life," a new filmstrip on Christian vocations. It is designed as resource material for groups considering vocations. The filmstrip, with recording and discussion guide, is $4.00 (cash with order) from Interboard Committee on Christian Vocations, 121 17th Ave., South, Nashville 4, Tennessee.

Methodist Service Projects, a manual for church-related Christian vocations, is also available from the above Interboard Committee address. It is free.

Young Christians at Work, a new book by T. Otto Nall and Bert H. Davis. It will help youth groups to see that all useful work can be Christian. (Association Press, $1.75.)

We call your attention to two study courses: (1) "Choosing a Vocation" (First Series Credit Course). Write Department of Leadership Education, Box 871, Nashville 2, Tennessee, for more information. (2) "Choosing a Vocation" (Christian Life Course—non-credit). For *Teacher's Guide* write: Youth Department, Box 871, Nashville 2, Tennessee.

Many young people know that being Christian affects everything one does, whatever his vocation may be. This summer many youth have decided to "enter into the fellowship of those who are in full-time Christian work in the church." These materials will help as youth and their counselors take the next step in helping to meet the needs in today's world. Those who are serious about entering missionary service should write to the Department of Missionary Personnel, 150 Fifth Avenue, New York 11, New York.

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auspices the meeting was held, spoke to the children in Japanese and then in English.

"All of you boys and girls who are here are friends, aren't you?" she asked. "Today, however," Mrs. Uemura continued, "you have come together in order that you may know one another better and thus become closer friends. The play that is to follow, 'The Village of Peace,' is made possible not only by those taking part in it on the stage, but by all the children here. On the great stage of our world, peace will be brought about as all of us, including boys and girls, work together with God to build it.

"You children have important parts in this play. And you are the precious folk to establish peace. Let us perform our parts with all our hearts. Let us understand, love, and help each other, so that we may be sure that our privilege of living in the present time is not wasted. And let us pray earnestly for the peace of the world."

What of the results of the play that followed and of the experiences of the day itself? Did it mean something to the children when boys and girls from Japan, China, India, the United States, and other countries shared their gifts with the group gathered there? Did the previous hours of preparation for the program in which they had participated, and its presentation today mean new opportunities for understanding and appreciation, not only on the part of the children, but perhaps also on the part of their parents and teachers? Were steps really taken in the direction of brotherhood and peace?

Let the children's voices answer as they left the celebration and went to their homes: "Will this meeting be held again next year?"

"I wish I could go to the meeting like this that will take place next year. But shall I be in Japan that long?"

Do send GOOD USED CLOTHING to Church World Service Warehouses:

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Please add 8 cents a pound to meet handling costs.

Millions of refugees still need our gifts of clothing.

PROGRAM SUGGESTIONS FOR DECEMBER

By MRS. H. W. BLAND DETWILER

Christmas in Our Schools Around the World

CHRISTMAS—in my home—in my church—in my community—in my nation and around the world—CHRISTMAS!

The greater the number who participate in our Christmas program, the more keen the interest—the better the attendance—the finer the offering.

"Let us now go even unto Bethlehem" is the call which comes to us. Christmas for many of us is such a busy, busy time that it is easy to let slip one of the wonderful opportunities of the year! *Now* is the time for the December meeting—to win many to the Christ Child. Co-operation in early planning is *so necessary.* How? Three suggested ways:

1. An over-all planning committee—the Program Committee expanded to make possible an entire Church Family Evening (not a supper, perhaps, for food preparations take much time). Invite your Wesleyan Service Guild, church-school classes, Methodist Youth Fellowship, Methodist men, not only to come but to *take part.* For example: to become responsible for presenting "one country" either by telling about it, dramatizing it, or through music, quiz, etc., (see *Program Book,** pp. 42-51). There can be a further enlargement of this valuable evening by asking the Methodist men to show us some of the schools supported by World Service; ask the Methodist Youth Fellowship to present a clever picture of schools supported by the Methodist Youth Fund (excellent outline of such in *MYF Bulletin* for July-August-September, 1949, p. 5).

It is such fun at Christmastime when all of our church family "do things" together. Make large charts of some of "our schools" in the Woman's Division of Christian Service, another of some World Service schools, and a third of some MYF schools. Place them around the room.

Upon arrival, everyone might be given a name tag shaped like a star, Christmas ball, manger, or camel, or a plain card on which a tiny picture of one of our schools is drawn. Let the early comers go to the chart and find the school to which they belong. Which group supports them? When all have assembled get together in one of the three groups.

With the playing of "While Shepherds Watched Their Flocks by Night," the groups may be seated. The lights blink off, and a lighted star appears. As our eyes become accustomed to the change of light, we are conscious that the "shepherds" kneel before us in pantomime. Together, in well-rehearsed voice, they say while rising, "Let us now go even unto Bethlehem." From the rear of the room comes soft music of "O Come, All Ye Faithful," and the "shepherds" leave. The lights come on, and with just a chord from the piano the entire group sings softly, "O Little Town of Bethlehem."

From the rear of the room the voice of a child is heard saying, "Everywhere, everywhere, Christmas tonight" (*Worship Services,** p. 7). The leader rises at once and suggests that Christmas "everywhere" is precious only where the Christ Child rules.

With this brief dramatic introduction, we are ready to see and hear about our loved institutions around the world. Miss Watson has given us many valuable ideas and so: *vary* the presentations; *keep* them *brief;* have them *well rehearsed* and *to the point; clock* every moment of the program. *Use authentic costumes* for the different countries represented, and *intersperse* with music, carols, solos, chorus.

Plan to give your gifts of money or material gifts with a school or schools in mind. Take your offering in a dramatic way. Perhaps you will bring it to the "manger"; *or* the "thermometer" like the George O. Robinson School (*Program Book,** p. 48); *or* use numbers "44"-"140"-"50" as did the Baldwin School in Nanchang, China (p. 48); *or* should the gifts be socks, sweaters, etc., arrange a fireplace on which to hang or place the articles.

The White Gift Christmas is always lovely, but just yesterday a Negro boy came to my attention. A church in New Jersey that has Negro members as well as white, planned last Christmas for a White Gift Service. When the hour for the program arrived, this little active Negro boy was absent. The pastor went to the home to inquire about him. His parents questioned, "Was he to be there?" The minister said, "Yes." The parents then said, "He came home and told us, 'The church is having a White Gift Service, so I am not to go!'"

To close the evening, why not the very beautiful Madonna Pantomime suggested from Bennett College (*Program Book,** p. 44), *or* the meditation in WORLD OUTLOOK, December, 1948, "The Dayspring From on High." Refreshments should be simple, but do correlate them with the "countries."

2. "Come to the Feast of Love," as Miss Watson has suggested (p. 47); there is such significance. The afternoon or evening Woman's Society meeting should somehow take a *different* trend in this year of "Our Faith." My mind runs quickly to a *different* approach than we usually take. Why not a very simple luncheon or an early afternoon meeting when we forget ourselves and invite others who may be found in difficult circumstances. Perhaps our deaconesses or near-by institutions might supply each one of us with a guest, be she black, white, or whatever nationality available. Call for her, plan a cordial get-acquainted interval and a joyous program full of the true meaning of the Christ Child for these women. Be sure that the precious gift of Christmas, Jesus Christ our Lord, is made very clear. Slides of the Nativity are helpful. Then a happy time of sociability, a small gift to each guest, and a way provided to get home!

3. Whenever your meeting, use clever atmosphere ideas suggested by Miss Watson (see "India," *Program Book,** p. 44; "Farm Gifts," p. 46; "Outdoor Christmas Tree," p. 46; "Feast of Love"—rice and curry dish, p. 47. Other perfectly fine suggestions are on pp. 49-50).

SPECIAL! Mrs. C. D. Evans of Audubon, New Jersey, tells how enthusiastically the shut-ins and older folk use Christmas cards in making attractive gifts for hospitals and children's homes: three or four cards tied together in a booklet; or one pasted on frilled plain material and then another on the back of same; or a scrapbook.

VERY SPECIAL!! **Attention: Membership Goal! Through your Christmas program, not only of the Woman's Society of Christian Service, but of the church, there will be many parents attending. Be aware—be awake—make special plans to invite young mothers to become members and to attend the January meeting with you. "Let us now go even unto Bethlehem" and come away so thankful for God's Son and the opportunity given to know Him through our schools of the Woman's Division of Christian Service that we will be more ready to make Him known—Christ Jesus Himself the Cornerstone.**

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

Stop the Leak

By MRS. C. C. LONG

"THE METHODIST WOMAN has brought to me, through its pages, a new dedication to the work of the Woman's Society of Christian Service. It has carried me to far outposts of Alaska, Puerto Rico, Hawaii, and the Dominican Republic. It has called my attention to the healing of sick bodies, the encouraging of war-depressed peoples, the bringing of the true way of life to the lonely heart. I want you to know how much I look forward to each number of my magazine.

"Enclosed find three Christmas gift subscriptions."

This is one of the many letters we receive weekly from delighted subscribers to our magazines.

The new subscriptions received are a constant source of joy as we

greet each new friend, but we must not allow any leak in the overflowing bucket of increase. The only reason for the leak is oversight on the part of our subscribers.

Don't delay; renew today!! Stop that leak.

And as you stop the leak, add new subscriptions for your family and friends.

Fill to overflowing
With water clear and pure
The cup of understanding
Of stories filled with lure.
The fields of work and service
Appear upon each page,
Methods to help improve our work
As our daily task we gauge.
A leak within this bucket?
That surely must not be!
I'll send renewal right away
Lest that leak be caused by *me*.

Christmas Greeting Cards

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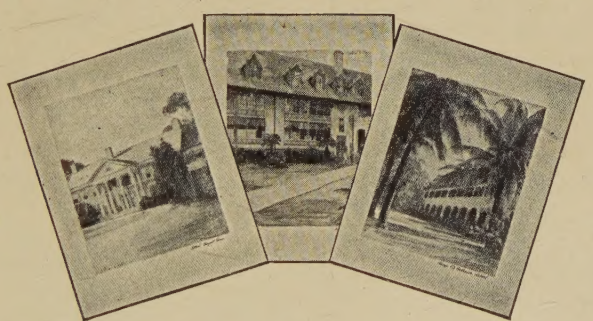


Left: **Ethel Harpst Home, Cedartown, Georgia**

Center: **Kwassui Gakuin, Nagasaki, Japan**

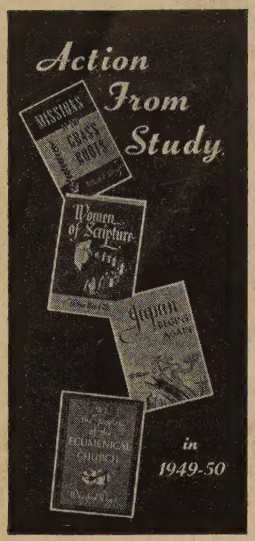
Right: **George O. Robinson School, Santurce, Puerto Rico**

THESE cards are unusually attractive and dignified, showing pictures of sixteen of the projects of the Woman's Society of Christian Service.

A greeting designed to convey the living message of the Christmas season.

Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices, 150 Fifth Avenue, New York 11, New York or 83 McAllister Street, San Francisco 2, California.

AVAILABLE MATERIALS



Action From Study in 1949-50. This pamphlet outlines the approved study courses: *Japan Begins Again,* by William C. Kerr, $1.00; *Missions at the Grass Roots,* by William P. Shriver, $1.00; *We the Peoples of the Ecumenical Church,* by Winnifred Wygal, 60 cents; *Women of Scripture,* by Arthur Bruce Moss, 60 cents. In addition, supplementary materials are suggested, as well as action growing out of study. Free for postage.

PLAYS

Beauty From Ashes. By Betsy S. Wolfe. This play is a beautiful revelation of the power of Christ in action through Christian understanding between Japanese and American people. Excellent for the study on "Japan." 15 cents.

The Well at Sychar. By Mary Clark Tipps. A worship service in playlet form. Especially adapted to the study on "Women of Scripture." 10 cents, two for 15 cents.

Operation Unity. By Marion Wefer. A living newspaper, showing how churches are working together. Good for study on "Cooperation for a Christian Nation." 35 cents.

POSTAGE RATES FOR FREE LEAFLETS

Due to the increase in postage rates effective January 1, 1949, the Woman's Division, in Executive Session in September, passed the following action regarding postage for free leaflets in quantity orders:

10 copies	**3 cents**
25 copies	**5 cents**
50 copies	**15 cents**
100 copies	**25 cents**

Your cooperation will be appreciated.

Wesleyan Service Guild Handbook, 1949-52. Handbook for use of Wesleyan Service Guilds for the quadrennium. 25 cents.

Wesleyan Service Guild Prayer Card. 1 cent; 50 for 40 cents.

Q's and A's for 1949-1952. Necessary for Guild efficiency. Free for postage.

Introduction to the Wesleyan Service Guild. Free for postage.

By-laws of the Wesleyan Service Guild. Free for postage.

Wesleyan Service Guild Pins. A beautiful emblem pin bearing the insignia of the Wesleyan Service Guild. Each Guild member would be proud to own such a beautiful piece of jewelry. Gold-filled, $2.70 each, including federal tax; solid gold, $3.60 each, including federal tax.

Wesleyan Service Guild Seals. New embossed seals with Christian flag. 45 cents per hundred.

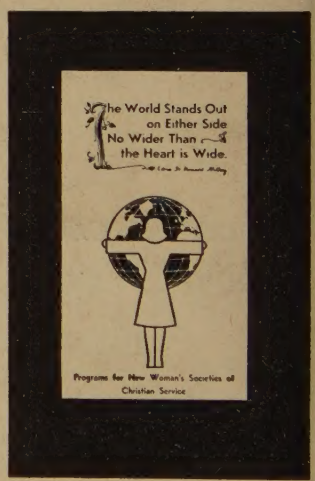
The Mississippi Rural Center. This leaflet describes in a most interesting and informative manner the spiritual and physical attributes of a rural community center dedicated to the principle of bringing a more abundant life to a vast Negro population. The author, Mrs. Paul Arrington, says, "The cornerstone is faith—faith in the Negro people whom the center is to serve and in their potentialities for greatness." Free for postage.

Malaya. Fine for circle programs. Free for postage.

Invitation to Decision. A missionary personnel leaflet, which serves in descriptive capacity the work of the Home Department in its appeal to full-time Christian service. Free for postage

The Methodist Deaconess. Pamphlet describes fields and types of work for deaconesses in The Methodist Church. Free for postage.

The World Stands Out on Either Side, No Wider Than the Heart Is Wide. To introduce to the women of newly formed societies the organization and history of the Woman's Society of Christian Service, and to give a comprehensive picture of the work of the Woman's Division. 50 cents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Programs for New Woman's Societies of Christian Service

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